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HORASARA

BY

PRITHUYASAS

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HORASARA

OF PRITHUYASAS (SON OF VARAHAMIHIRA)

होरासारः

WITH

ENGLISH TRANSLATION AND NOTES

BY

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OF

Brihat Jataka, Jatakaparijata, Sripatipaddhati,
Phaladeepika, Uttarakalamrita, Shatpanchasika,
Jatakalankara, Jatakatatva, Jatakadesamarga,
Sanketanidhi, Brihat Samhita, Prasnajnana, etc.,

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INTRODUCTION

It is with pleasure that we place this new work, *viz.* Horasara होरासार with English translation, etc.. before the learned public, inasmuch as this was a mere name for a long time past just like the works of the celebrated Bhasa (भास). That this is an ancient authoritative work is evidenced by the fact that the learned Mantreswara embodies in his Phaladeepika, Adhyaya XXIV, the effects of the Ashtakavarga found in this work, viz., Horasara, with due acknowledgment. It is a well-known fact among astrologers that Mantreswara was a true follower of the great Varahamihira and Kalyanavarman. From this, it is clear that the author of Phaladeepika held the Horasara in high esteem ; and this fact redounds to the glory of the present work.

The editor of the journal of the Maharaja's Sanskrit College, Mysore, has earned the gratitude of the public by bringing to light for the first time this valuable work on Astrology. This work purports to be written by no less a person than Prithuyasas, son of the celebrated astronomer of Ujjain, *viz.,* Varahamihira ; for in the colophon at the end of every Chapter, we read that this work has been written by Prithuyasas, son of Varahamihira. Apart from this, we do not find any statement or assertion anywhere in the body of the text, that this work is composed by Prithuyasas, son of Varahamihira as is found in the very first verse of the षट्पञ्चाशिका—

"प्रणिपत्य रविं मूर्ध्ना वराहमिहिरात्मजेन पृथुयशसा". But this omission will not stand in the way of deciding the authorship of this work, for there are other evidences to show that this work must have been written by the same Prithuyasas. It is well known that Varahamihira was a great devotee of the Sun-God. His son, likewise was a staunch worshipper of the same Deity, as is evidenced by the benedictory verse of the षट्पञ्चाशिका. In the present work too, the author pays his devout homage to the Sun on the model of Varahamihira See how the benedictory verse of this work—

जयति जगदेकहेतुर्विश्वात्मा सर्वलोकदीपकरः ।
अनुदितमुदयविनाशस्थितिकर्त्ता भास्करो दिनाधीशः ॥

is practically a paraphrase of Varahamihira's prayer—

मूर्त्तित्वे परिकल्पितः शशभृतो वर्त्मापुनर्जन्मना-
मात्मेत्यात्मविदां क्रतुश्च यजतां भर्त्तामरज्योतिषाम् ।
लोकानां प्रलयोद्भवस्थितिविभुश्चानेकधा यः श्रुतौ-
वाचं नः सददात्वनेककिरणस्त्रैलोक्यदीपो रविः ॥

Similarly, the present author says on page 305—

रक्तसुमाक्षतगन्धैः संपूज्य दिवाकरं नमस्कृत्य ।
पश्चा स्वशक्तिविभवैर्दैवज्ञं पूजयेद्ग्रहान्यथा वा ॥

Another point to be considered in this connection is that the word होरा–Hora, means the famous work Brihat Jataka of Varahamihara. This Horasara is nothing but an easy abridgment of the same work done for the benefit of humanity. This is what he states in the last stanza of this work—

होराशास्त्रसमुद्रं प्रमथ्य धीमन्दराद्रिणा सम्यक् ।
लोकस्यालोककरः शास्त्रशशाङ्कः समुत्क्षिप्तः ॥

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This verse is wholly taken by our author from the बृहत्संहिता CVI—1 of Varahamihira. So also the verses XVI—24 to 27 are actual quotations of बृहत्संहिता LXVIII—89 to 92, and so is the XXXII—20, of बृ जा., XXVIII—7. That only a son could use his father's property as his own is an accepted fact, for says the श्रुति "अत्मावै पुत्रनामासि". So also does our author make full use of Varahamihira's अङ्गविद्य: and शाकुनं in the last chapter of this work, in addition to his following closely the path chalked out by Varahamihira. Like the latter, he adverts to ancient authorities like Maya, Yavana, Siddhasena, Prabodha, Mandavya, Vishnugupta (or Chanakya), Jeevasarman and Brahmasaunda. All these lead us to the conclusion that the colophon must have been written by the author himself, who is none other than the illustrious son of the illustrious Varahamihira.

We have already discussed the date of Varahamihira in our Introduction to the Brihat Samhita (See p. v) Prithuyasas should therefore be assigned to the latter half of the 6th Century A. D The object of Prithuyasas in writing this work is to make the abstruse Hora Sastra intelligible to persons of average intelligence. One may put the question here as to why this is necessary, when his father himself has already simplified and abridged it in his लघुजातक. According to the present author, even this लघुजातक was not within easy reach or understanding of ordinary men. That is why he took up the task of writing this work in order to simplify and also to supplement his father's great work.

As stated above, the arrangement of the topics here closely follows that of the बृहज्जातक. This will be clear from a comparison of the two lists of the names of Chapters. Sometimes our author combines in one and the same Chapter the topics of two Chapters in the Brihat Jataka. For example, the निषेकाध्याय and the जन्माध्याय of the latter are combined here in the निषेकजन्माध्याय. In the case of दशाफल and अन्तर्दशाफल, Prithuyasas waxes eloquent and gives very many useful ideas not seen elsewhere. He treats very elaborately of the दशाफल in nine Chapters VIII to XVI. There is no section in this work corresponding to the द्रेक्काणाध्याय, but in its stead, he gives the अंशशीलाध्याय, where some new principles and subjects are brought to our notice For example, he gives the fatal period for persons born in each अंश—for one born in the Karkataka अंश the 8th, 18th, 21st, 22nd, 72nd and 80th years are dangerous. Just like his father, Prithuyasas too is not in favour of two or more planets combining in a single house. He says it is as bad as the mixture of honey and ghee. Unlike his father, he gives the effects of the conjunction of three and four planets also. Regarding the अन्तर्दशा effect, the learned author states a very important principle in the following Sloka,

> अन्तर्दशाधिपक्षेत्रे वर्तते भास्करो यदि ।
> तस्मिन् काले दशाप्रोक्तफलं भवति निश्चितम् ॥

in Chapter XXXI. नक्षत्रजातकाध्याय (Nakshatrajatakadhyaya) is one of the important and special features of this work, because it treats of the Udu-Dasa system which his father does not treat of. Even the learned Kalyana Varman is not aware of it. Prithuyasas enunciates some important principles in this Chapter. He says that the Udu Dasa system may be calculated wirh reference to either the natal star or the star that is rising in the Ascendant (*vide* xxx-2). The final stage of all Dasas is bad. The Dasa of an asterism in which a malefic is situated will cause a good deal of trouble to the native at a period which is proportional to the distance travelled by the lord of the Dasa in the star he is in. Similarly, when the twelve houses are divided into three groups of four Rasis each, if there is a weak malefic without benefic aspect in the first group and if the native is passing through the Dasa of that planet in the initial stage of his life then the end of this Dasa will prove fatal to him. Similarly on page 284 (verse No 30), he states a new principle. The birth of a son in the same star as that of the father is dangerous to the mother. Similarly, the identity of stars between the mother and the son is harmful to the father. Chapter XVII treating of the effects of Ashtakavarga is very important and a special feature of this work inasmuch as he declares " सर्वकर्मफलोपेतमष्टवर्गं विदुर्बुधाः (Verse 75). The Ashtakavarga shows the effects of all actions. Without this, it is very difficult to know the good and bad results of men's actions. It is said that Siddhasena (सिद्धसेन) has treated of this subject very elaborately and our author has taken only the essence out of it. According to him, the Ashtavarga Dasa system is the best of all.

Mantreswara, as stated above, has taken only the quintessence of Chapter XVII of this work in his work (Chapter XXIV). He has quoted *verbatim* a few verses of the Horasara and some he has paraphrased in his own words

This work contains 32 chapters. The बृहज्जातक contains 28 (27 + 1), the सारावली 54 (27 × 2) and the फलदीपिका 28 (27 + 1) chapters. What may be the rationale behind this number ? We know that there are 27 asterisms and if we add अभिजित् (Abhijit) also the number becomes 28. Both Varahamihira and Mantreswara must have had this idea at the back of their mind when they chose this number. In the सारावली this number must have been doubled. Prithuyasas also must have had some special reason for choosing the number 32, which has a mystic significance. The throne that was presented to the great Vikramaditya had 32 dolls supporting it. Similarly the age of 32 in a person's life is a very significant period. It may prove a turning point in his life. One may renounce the world and become a great Yogin, or, one may shuffle off one's mortal coil. That is why द्वात्रिंशद्योग is dangerous in a person's horoscope.

The number 32 is to be computed as 16 × 2. Sixteen is a favourite number attributed to the Moon who is the starting point for astrological infeernces and the very planet who influences the Moon the most, The Moon's कला: are 16 (*Vide* : Amara Kosa 1 Kanda— कला तु षोडशो भागो बिम्बोऽस्त्री मण्डलं त्रिषु ॥ and my edition of Uttara Kalamrita—Chapter IV—Sloka 28. It is quite probable that Prithuyasas wanted to associate the Moon with his work and this argument appears rational.

This work in a way specializes in different kinds of आयुर्दाय and several kinds of Yogas, Rajayogas, etc. Hence this number seems to have been selected by the author with this object in view.

In Chapter VII dealing with आयुर्दाय, there is also some speciality Varahamihira speaks of only four kinds of reduction, *viz* ; नीचार्द्धहरण *i. e.,* reduction by half of the life-period contributed by a planet that is debilitated, (2) शत्रुक्षेत्रहरण reduction by a third, (3) अस्तङ्गतहरण reduction by half for the planet that is eclipsed, and (4) दृश्यार्द्धहरण reduction for malefics in the visible half by full $\frac{1}{2}$, etc. ; but Prithuyasas speaks of two more reductions, *viz.*, (1) युद्धहरण — reduction by $\frac{1}{3}$ for a planet that is defeated in a fight, and (2) असुरच्छिन्नकर्षहरण for the luminaries, by $1/4$ (or $\frac{1}{12}$?). According to Varahamihira, the number of years contributed by the Lagna corresponds to the number of Navamsas that have risen, while Prithuyasas says "लग्नेश्वरांशकसमानि" etc. *i. e.*, the number of years corresponding to the number of the Navamsas reckoned from Mesha occupied by the lord of the Lagna. The present author gives direction as to when the different systems of Ayurdaya are to be resorted to. In Chapter XVIII also, he gives the following valuable information : A person will be married during the sub-period of the planet owning the Navamsa of the lord of the 7th house in the person's birth-chart. The death of a brother may take place when Saturn passes thro' the Rasi indicated by the sum-total of the figures of the lords of the 6th, 8th and 12th houses. One may quit the world during the Dasa of the planet presiding over the Navamsa in which Rahu is posited. Similarly, the month of death is to be found out by multiplying the Sun's figure in minutes by that of Rahu (in minutes) and dividing the product by 21,600 and then by adding this quotient to the Sun's figure, which will indicate some Rasi. There is a Yoga called Bhagya Yoga mentioned among the Raja Yogas, which is brought into existence, when all the planets including the Ascendant are in odd signs and when the Moon is waxing and when the birth is at day-time ; in the case of females, the signs and time of birth being altered. Similarly he gives some very valuable ideas in the Chapter on 'Lost Horoscopes'.

In view of all the instructive aspects of the work mentioned above, we are sure that the public will welcome it with eagerness. We shall deem our efforts amply rewarded if the learned public feel enriched in their knowledge through the present publication. It is also our earnest prayer that all human beings attain the goal of their existence by doing their tasks on this earthly plane in accordance with the wishes of the lord as indicated by the Planets.

Basavangudi, Bangalore City 15th July 1949.	**V. Subrahmanya Sastri** **M. Ramakrishna Bhat.**

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2. Death due to water, fire etc
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12-13. Death due to wild beasts, poisonous reptiles, etc
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ADHYAYH 29

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ADHYAYA 31

Udu Dasa

1. Dasa Periods detailed out
2. How to reckon the Dasa
3-6. Malefic effects of a Dasa
7-9. Calculation of Dasa-Antardasa, etc.
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ADHYAYA – 32

1-4. Effects of omens at the time of Query
5-6. Bad omens
7-9. When to calculate the positions of planets, etc.
10-11. About the Sun, Mars the Moon and Venus
12-15. Sphuta defined.
16-18. Qualities of the Querist etc.
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32nd ADHYAYA

1—4 How predictions are to be made place time.
5 Inauspicions cries or sounds.
6 Watching the omens at the time of prediction is necessary.
7-41 Anspictions Tithu for the calcultation of the position of the several planets at one's birth
12—19 Determaining the correct positions of the Navamsas of the planets and procedure for befor prediction.
20-21. Concluding remarks

॥ श्री गणेशाय नमः ॥

॥ होरासारः ॥

प्रथमोऽध्यायः

जयति जगदेकहेतुर्विश्वात्मा सर्वलोकदीपकरः ।
अनुदिनमुदयविनाशस्थितिकर्ता भास्करो दिनाधीशः ॥१॥

Sloka 1.—There flourishes the (divine) Sun, the lord of the Day, who is the sole cause and the soul of the Universe, whose rays illumine all the worlds and who daily brings about creation, destruction and protection.

निमिषादिवत्सरान्तः कालो राशिप्रमाणमेकैकः ।
गणितस्कन्धे प्रोक्तं पूर्वं ग्रहलक्षणैः सार्धम् ॥२॥

Sloka 2.—Time beginning with a second (time taken for a wink) and ending with a year and the measure of each sign of the zodiac have been already treated of along with the characteristics of planets in the section on astronomical calculations.

Vide the 3 Skandhas referred to in Brihat Samhita.

होरास्कन्धे सम्यग्दशाविभागः पुरा विनिर्दिष्टः ।
विस्तारिशास्त्रमार्गैर्न शक्यते मन्दबुद्धिभिर्ज्ञातुम् ॥३॥

Sloka 3.—The differentiation of the various Dasa periods has already been well explained in the section on Horoscopy. But it cannot be grasped by the dull-witted who require a very elaborate scientific method.

Here the author refers to the stiff nature of Varahamihira's Brihat Jataka.

तस्मात्प्रयोगसिद्धैराचार्यैर्यत्फलं प्रोक्तम् ।
तत्स्पष्टार्थं वक्ष्ये होराशास्त्रार्णवात्सारम् ॥४॥

Sloka 4.—Hence, I shall state the essence of the ocean of the Horary Science in order to clarify the effects that have been declared by the (ancient) teachers whose predictions have proved correct by experience.

मेषवृषमिथुनकर्कटासिंहाः कन्या तुला च वृश्चिककः ।
धन्वी मकरः कुम्भो मीनाविति राशिनामानि ॥५॥

Sloka 5.—The names of the twelve signs in their order are, Mesha, Vrishabha, Mithuna, Karkata, Simha, Kanya, Tula, Vrischika, Dhanus, Makara, Kumbha and Meena.

कन्या सानलसस्या प्लवगाऽथ तुलाधरो घटी मीनौ ।
नक्रो मृगास्य उक्तो नरोऽश्वजघनो धनुष्पाणिः ॥६॥

मेषवृषसिंहकर्कटकीटास्ते तु स्वनामसदृशचराः ।
नरमिथुनं दण्डधरं वीणासक्तं च विज्ञेयम् ॥७॥

Slokas 6-7.—Sign Kanya (Virgo) is represented by a maiden seated in a boat (raft) holding fire and corn; Tula by a man holding scales; Kumbha, by one holding a pot; Meena, by a pair of fish; Makara, by a crocodile endowed with a deer's face; and Dhanus, by a man with a bow and having equine hips. The signs Mesha, Vrishabha, Simha, Karkata and Vrischika have forms (*lit.* move) in accordance with their names. And sign Mithuna is to be understood to be a human couple (man and woman) holding a staff and a lute respectively.

अलिझषमकरकुलीरा जलात्मका जलचराश्च विज्ञेयाः ।
तौलिघटवृषभकन्या जलाश्रितास्तत्प्रदेशनिरताः स्युः ॥८॥

स्थलराशयस्तु शेषाः सिंहो गिरिगह्वरप्रदेशस्थः ।
सानुप्रदेशनिरतो मेषो नगराश्रितस्तुलाधारी ॥९॥

ग्रामचरो मिथुनाख्यो रणभूमिचरो धनुर्धरो राशिः ।
कर्कटवृश्चिकमीनाः कीटाख्या वृश्चिको विशेषेण ॥१०॥

Slokas 8-10.—Signs Vrischika, Meena, Makara and Karkata are known as watery signs and they are aquatic also; while Tula, Kumbha, Vrishabha and Kanya are dependent on water (water-resorters), and delight in places abounding in water. The rest, (*viz.*, Mesha, Mithuna, Simha and Dhanus) are called land-signs. Sign Simha has its abode in the region of mountain caves; Mesha, of plateaus, and Tula, of cities. Sign Mithuna has its habitation in villages; and Dhanus, in battle-fields. Signs Karkata, Vrischika and Meena are called Keetas (reptiles); especially so, Vrischika.

चापान्त्यो मकरादिर्वृषमेषमृगेश्वराश्चतुश्चरणाः ।
घटमिथुनतुलाकन्याश्चापस्यार्धं मनुष्यसंज्ञाः स्युः ॥११॥

Sloka 11.—The latter half of Dhanus, the first half of Makara, Mesha, Vrishabha and Simha are called quadruped signs; and Kumbha, Mithuna, Tula, Kanya and the first half of Dhanus, are styled human (biped) signs.

लग्नं प्राप्ता द्विपदा बलान्विता मध्यगाश्चतुश्चरणाः ।
सर्वे कीटा अस्ते हिबुके जलचारिणस्तथा बलिनः ॥१२॥

Sloka 12.—The biped signs are strong when they happen to be the Ascendant; the quadruped ones, when they happen to be the 10th house; all the reptile signs, the 7th house; and the aquatic ones, the 4th house.

ऋक्षद्वयं सपादं राशौ राशौ क्रमेण संयोज्यम् ।
नव नव पादसमेता मेषाश्विन्यादिमीनपौष्णान्ताः ॥१३॥

Sloka 13—Each sign is constituted by two stars and a quarter; so, the twelve signs are regularly made up of two and a quarter stars beginning with Aswini, each sign consisting of nine quarter stars beginning with Aswini in Mesha and ending with Revati in Meena.

पूषाश्विन्योः सन्धावहिमघयोर्ज्येष्ठमूलयोः सन्धौ ।
घटिका गण्डान्ता इह चतुस्समाश्चा परे षडिति ॥१४॥

Sloka 14.—One Ghatika (a period of 24 minutes) at the junction of the stars Revati and Aswini, Aslesha and Magha, and Jyeshtha and Mula is called Gandanta (of evil consequence). This dangerous period lasts for four years; but according to others, for six years.

अजमृगतौलिकुलीरा नवांशकाद्याः क्रमादजादीनाम् ।
स्वगृहाद्राश्यंशेशा द्रेक्काणेशाः स्वपञ्चनवमेशाः ॥१५॥

Sloka 15.—The first Navamsas of the 12 Rasis beginning with Mesha are respectively Mesha, Makara, Tula and Karkataka, taken thrice. The lords of the various Navamsas of the Rasis take their names according to the names of the Rasis which they (Navamsas) bear; and the lords of the Dwadasamsas of any Rasi begin from that Rasi. The lords of the Drekkanas of a sign are in order those of the particular sign, the 5th house and the 9th house from it.

शरपञ्चाष्ट च सप्त च पञ्च च भागाः क्रमेण विषमेषु ।
आरार्किजीवसौम्याः शुक्रश्चैषां समेषु विपरीताः ॥१६॥

Sloka 16.—In the odd signs, Mars, Saturn, Jupiter, Mercury and Venus have respectively 5°, 5°, 8°, 7° and

5° ; and in the even signs, this is to be taken in the reverse order.

अजवृषभचापमकराः पृष्ठत उद्यन्ति कर्किणा युक्ताः ।
मिथुनयुता निशिबलिनो मीनस्तिर्यङ्मुखश्च सन्ध्यायाम् ॥१७
शीर्षोदया विमिथुनाः शेषा दिवसे बलान्विताः सततम् ।
स्वामिज्ञजीवयुक्ता दृष्टा वा राशयो वलाढ्याश्च ॥१८॥

Slokas 17-18.—Signs Mesha, Vrishabha, Dhanus, Makara and Karkataka rise with their hind part, and are strong by night along with Mithuna, while Meena rises with its faces turned in opposite directions (*i. e.*, both-ways) and is strong during the twilight. The rest without Mithuna rise with their head and are always strong by day. The signs become strong, when they are conjoined with or aspected by their respective lords, Mercuury or Jupiter.

पुंस्त्री संज्ञे भवतो राशीनामस्थिराचलद्विगुणाः ।
मेषादीनां सिद्धा भूयो भूयश्चरस्थिरद्विगुणाः ॥१९॥

Sloka 19.—The Rasis from Mesha onwards are alternately male and female. They are also termed moveable, fixed and dual, respectively, repeated four times.

अजहरिचापा भूपा विप्रा मीनालिचन्द्रभवनानि ।
घटमिथुनतुला वैश्याः कन्यामकरवृषभास्तु शूद्राः स्युः॥२०॥

Sloka 20.—Signs Mesha, Simha and Dhanus are Kshatriyas ; Meena, Vrischika and Karkataka are Brahmins ; Kumbha, Mithuna and Tula are Vaisyas; and Kanya, Makara and Vrishabha, Sudras.

See जा-पा—I—20 and Notes.

मूर्धमुखकण्ठबाहाहृदयोदरबस्तिगुह्यानि ।
ऊरू जानू जङ्घे चरणाविति राशयोऽजाद्याः ॥२१॥

Sloka 21.—The signs from Mesha onwards represent in order the head, face, neck, arms, heart, stomach, groins, private parts, thighs, knees, shanks and feet (of Kalapurusha).

लग्नादिचिन्तनीयाः क्रमेण पूर्वोक्तदेहभेदास्ते ।
होराक्रमेण चिन्त्या देहस्याङ्गेषु पूर्वपाश्चिमता ॥२२॥

Sloka 22.—It is from the Ascendant and other houses that the parts of the body mentioned above are to be considered in their order. The limbs of the body from the head onwards are to be deduced from the Lagna, etc.

रक्तसितहरितपाटलपरिधूम्रपाण्डुरचित्रकृष्णाश्च ।
कनकसमापिङ्गकर्बुरबभ्रुकवर्णास्त्वजादीनाम् ॥२३॥

Sloka 23.—The colours of the 12 signs are in order red, white, green, pink, brown, grey, variegated, black, golden, yellow, variegated and deep brown.

अनिमेषमेषराशी ह्रस्वौ वृषकुम्भयोस्तु वक्रतनुः ।
मृगमिथुनकार्किचापा दीर्घाः शेषास्तु मध्यमा ज्ञेयाः ॥२४॥

Sloka 24.—The signs Meena and Mesha are short. Vrishabha and Kumbha are crooked; Makara, Mithuna, Karkataka and Dhanus are long, and the rest are of medium length.

क्रियतावुरुजितुमकुलीरलेयपाथोनजूककौर्प्याख्याः ।
तौक्षिक आकोकेरो हृद्रोगश्चान्त्यभं चेत्थम् ॥२५॥

Sloka 25.—The 12 Rasis in their order are also known as (1) Kriya (2) Tavuru (3) Jituma (4) Kulira (5) Leya (6) Pathona (7) Juka (8) Kaurpi (9) Taukshika (10) Akokera (11) Hridroga and (12) Chettha.

संख्याभिधानमपरैर्मेषादीनां क्रमेण निर्दिष्टम् ।
अलिसंज्ञाष्टमराशेर्वनगिरिसंज्ञा मृगेश्वरस्य स्यात् ॥२६॥

Sloka 26.—Others have given the signs Mesha and others, numeral names in order. Accordingly, the name 'Ali' signifies the 8th Rasi and the name 'Vanagiri' is given to Simha.

तन्वर्थसहजबान्धवपुत्रारिकलत्रनैधनानि पुनः ।
धर्मक्रियायविगमा भावा होरादिषु ज्ञेयाः ॥२७॥

Sloka 27.—The twelve houses beginning with the Ascendant are also known as (1) Tanu (body), (2) Artha (wealth), (3) Sahaja (brother), (4) Bandhava (relative), (5) Putra (son), (6) Ari (enemy), (7) Kalatra (wife), (8) Naidhana (death), (9) Dharma (virtue), (10) Kriya (work), (11) Aya (income) and (12) Vigama (loss) respectively.

उदयसुखकामदशमं केन्द्रं तस्मात्परं फणपराख्यम् ।
आपोक्लिमं च परतस्तस्मात् त्रिविधास्तु राशयः कल्प्याः ॥२८

Sloka 28.—There are three kinds of houses, *Viz.*, (1) Kendra, (2) Phanapara and (3) Apoklima. The Ascendant, the fourth, the seventh and the tenth houses are called Kendras ; the 2nd, 5th, 8th and 11th houses, are termed Phanaparas ; and the 3rd, 6th, 9th and 12th houses, Apoklimas.

केन्द्रस्य कण्टकमथो चतुष्टयं चेति नामनी द्वे स्तः ।
आपोक्लिमं तु चरमं फणपरसंज्ञं तु मध्यकेन्द्रं च ॥२९॥

Sloka 29.—The term Kendra has two other names-Kantaka and Chatushtaya, while the Apoklima has another name *viz.*, Charama. The Phanapara is otherwise known as Madhya Kendra.

चतुरस्रं वधहिबुकं षट्कोणं लाभषष्ठयोः संज्ञा
त्रिषडेकादशदशमान्युपचयसंज्ञानि कथितानि ॥३०॥

Sloka 30.—The 4th and the 8th houses constitute what is known as Chaturasra (square). The 6th and 11th houses are called by the name of Shat Kona. The 3rd, 6th, 10th and 11th houses are termed Upachaya (houses of increase).

With regard to the उपचय (Upachaya) houses, the following is another view: एके उपचयत्वं न नित्यमिति वदन्ति ॥

अथोपचयसंज्ञा स्यात् त्रिलाभरिपुकर्मणाम् ।
न चेद्भवन्ति ते दृष्टाः पापैः स्वस्वामिशत्रुभिः ॥

that is, "the term उपचय (Upachaya) is applied to the 3rd, 6th 10th, and 11th houses, provided they are not aspected by malefics, or by planets inimical to the lords of those houses." This view is not however accepted by Varahamihira.

जामित्रमस्तभवनं द्यूनं कामश्च चित्तसंज्ञं च ।
दुश्चिक्यसहजविक्रमतृतीयकं तुल्यनाम स्यात ॥३१॥

Sloka 31.—Other names for the 7th house are Jamitra, Astabhavana, Dyuna, Kama and Chitta, and those for the 3rd are Duschikya, Sahaja and Vikrama (valour).

आस्पदमाज्ञा दशमं कर्म च मेषूरणं खमध्यस्थम् ।
हिबुकं सुखं च वेश्म च पातालं वारि बन्धुतुल्याख्यम् ॥३२

Sloka 32—The synonyms of the 10th house are Aspada (place), Ajna (command), Karma (profession or work), Meshurana and Khamadhyasttha (situated in the zenith of the sky) or Kha and Madhyasttha. The 4th house is otherwise called Hibuka, Sukha (happiness), Vesma (home), Patala (nether world), Vari (water) and Bandhu (relative).

सुतधर्मयोस्त्रिकोणं सुतस्य च त्रित्रिकोणमपि नवकम् ।
भाग्यं गुरुः शुभं वा तस्मिन्नभिधानमेकैकम् ॥३३॥

Sloka 33.—The 5th and 9th houses are known as Trikona; the 9th alone is called Tritrikona; it is also termed Bhagya (fortune), Guru (father) and Subha (auspicious).

रिष्फं द्वादशभवनं लोपस्थानं व्ययं च निर्दिष्टम् ।
वित्तं कुटुम्बभवनं वाक्स्थानं मङ्गलं समाख्यातम् ॥३४॥

Sloka 34.—The 12th house is otherwise known as Rippha, Lopastthana (house of disappearance), and Vyaya (loss). The 2nd house is called Vitta (wealth), Kutumba bhavana (house of family), Vakstthana (house of speech) and Mangala (auspiciousness).

रन्ध्रं निधनं प्रोक्तं चाष्टमराशिर्विनाशदुखं च ।
ऋक्षं भवनं क्षेत्रं होरा राशिश्च तुल्यार्थाः ॥३५॥

Sloka 35.—The 8th house is known by the names of Randhra (hole), Nidhana (death), Vinasa (destruction) and Duhkha (misery). The terms Riksha, Bhavana (house), Kshetra, Hora or Rasi, all mean the same thing.

उदयाख्यं प्राग्लग्नं लेखा होरा समानाख्या ।
राशीनामभिधानं पूर्वाचार्यैः समुद्दिष्टम् ॥३६॥

Sloka 36.—The Ascendant has the following names :—Udaya (rising), Praglagna, Lekha and Hora. Thus the above synonyms of the Rasis (Houses) have been given by the ancient teachers.

राश्यर्धमिति च होरा ललाटरेखेति विश्रुता होरा ।
कालपरिज्ञानार्थं होराख्यां केचिदिच्छन्ति ॥३७॥

इति श्री बराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे राशिविभागाध्यायः प्रथमः॥

Sloka 37.—The word Hora is also known as a half of a Rasi. It is also known as Lalata Rekha (line on the forehead). Some astrologers want the Hora for ascertaining the exact time.

Thus ends the first Adhyaya called Rasi Vibhaga (classification of the Signs) of the work Horasara, written by Prithuyasas, the son of Varahamihira.

द्वितीयोऽध्यायः

भौमसितज्ञेन्द्वर्का बुधभृगुभौमार्यमन्दशनिगुरवः ।
मेषादीनामीशा राशीनामंशकानां च ॥१॥

Sloka 1.—The lords of the 12 Rasis and the Amsas bearing their names are in their order, Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn, and Jupiter.

अर्केन्दू होरेशौ विषमे समभे निशाकरोष्णांशू ।
मेषवृषमिथुनकटकाः प्राच्यादीशास्त्रिकोणसंयुक्ताः ॥२॥

Sloka 2.—The lords of the Horas in odd signs are the Sun and the Moon respectively; while, in the even ones, they are the Moon and the Sun respectively. The lords of the four quarters from the East are in order Mesha, Vrishabha, Mithuna and Kataka with their respective Trikona houses; *i. e.*, Mesha, Simha and Dhanus represent the East; Vrishabha, Kanya and Makara, the South; Mithuna, Tula and Kumbha, the West; and Karkataka, Vrischika and Meena, the North.

अर्कादीनामुच्चाः क्रियवृषमृगयुवतिकर्किमीनतुलाः ।
दशशिख्यष्टाविंशतितिथिशरनक्षत्रविंशतिभिरंशैः ॥३॥

अत्युच्चराशिभागाः सूर्यादीनां क्रमेण निर्दिष्टाः ।
स्वोच्चात्सप्तमराशिर्नीचः स्यादंशकात्परमः ॥४॥

Slokas 3-4.—The exaltation signs of the planets from the Sun onwards are in order (1) Mesha (2) Vrishabha (3) Makara (4) Kanya (5) Karkataka (6) Meena and (7) Tula. The highest Exaltation degrees in the several Rasis are in their order the 10th, 3rd, 28th, 15th, 5th, 27th and 20th The 7th house from a planet's exaltation sign is its Depression sign and the particular degree in that, its lowest Depression point.

कन्यायामुच्चांशाद्बुधस्य परतस्त्रिकोणसंज्ञं च ।
विंशतिभागादूर्ध्वं क्षेत्रं त्रिविधं तु विज्ञेयम् ॥५॥

Sloka 5.—In sign Kanya, the portion of 5° that is beyond the exaltation point of Mercury is called his Moolatrikona. Similarly, beyond the 20th degree therein it is his Swakshetra. Thus, the sign has a triple function: *viz*, Uchcha, Moolatrikona and Swakshetra.

उच्चं भागत्रितयं वृष इन्दोस्तु त्रिकोणमपरेंऽशाः ।
जूके त्रिकोणभवनं विंशतिभागैः परं भृगोः क्षेत्रम् ॥६॥

Sloka 6.—In Vrishabha, the first 3° portion is the exaltation of the Moon and the remaining portion, her Moolatrikona In Tula, the first 20° portion is the Moolatrikona of Venus and the rest, his own house (Swakshetra)

विंशतिरंशाः सिंहे त्रिकोणमपरे स्वभवनमर्कस्य ।
कुंभे त्रिकोणनिजभे रविजस्य रवेर्यथा सिंहे ॥७॥

Sloka 7.—In Simha, the first 20° portion is the Moolatrikona; and the rest, Swakshetra of the Sun. In the same manner, Saturn has his Moolatrikona and Swakshetra in Kumbha, *i. e.* 20° Moolatrikona and the remaning 10° Swakshetra.

मेषे द्वादशभागैस्त्रिकोणमपरे स्वभवनमारस्य ।
आदौ धनुषि शरांशैस्त्रिकोणमपरे स्वभवनमिन्द्रगुरोः ॥८॥

Sloka 8.—The first 12° portion of Mesha is the Moolatrikona and the remaining 18°, Swakshetra of Mars. Similarly the first 5° portion of Dhanus is the Moolatrikona and the rest Swakshetra of Jupiter.

स्वस्वत्रिकोणभवनादुपचयजामित्रभवनानि ।
स्वोच्चं क्षेत्रं हित्वा तेषामीशास्तु शत्रवो ज्ञेयाः ॥९॥

अन्येषां राशीनामीशान् सुहृदः प्रचिन्तयेन्मतिमान् ।
शत्रुसुहृद्भवनेशा मध्यास्त्रिविधा ग्रहाः प्रोक्ताः ॥१०॥

Slokas 9-10.—The lords of the 3rd, 6th, 7th, 10th and 11th houses from their respective Moolatrikona houses happen to be the enemies of the various planets. This rule does not apply to the lords of their exaltation-Rasis. A learned man should consider the lords of the other Rasis to be the friends of the several planets. Planets are said to be of three kinds: friends, enemies and neutrals among themselves.

For example, the Moolatrikona of the Sun is Simha. So according to the above rule, Venus, Saturn and Mercury become the enemies of the Sun. Mercury is only his neutral as he has only one chance, while the others have two.

अन्योन्यमायसहजव्ययधनबन्ध्वास्पदस्थिताः सुहृदः ।
तात्कालिकास्त्वमित्राः शेषेषु गृहेषु चेत्कल्प्याः ॥११॥

Sloka 11.—Planets that are posited in the 11th and 3rd houses from each other, the 12th and 2nd, and the

4th and 10th, become mutual friends for the time being, while those posited in other houses are to be taken as mutual enemies likewise.

रविशुक्रभौमसर्पाः सौरेन्दू सौम्यवाक्पती क्रमशः ।
प्राच्यादीनां नाथा बलान्विताः सर्वकालेषु ॥१२॥

Sloka 12—The lords of the eight quarters beginning with the East are in order (1) the Sun (2) Venus (3) Mars (4) Rahu (5) Saturn (6) the Moon (7) Mercury and (8) Jupiter They are strong at all times.

जाामित्रं चतुरश्रं त्रिकोणमाज्ञां तृतीयमेतानि ।
स्वस्थानाद्वीक्षन्ते ग्रहाः क्रमंणैव बोद्धव्याः ॥१३॥
संपूर्णं पादोनं रूपार्धं पादमेव किरणाः स्युः ।
विंशातिरष्टौ दशदशरविमनवः षोडशैव किरणानाम् ॥१४॥
सूर्यादीनां संख्या राशीनामीश्वरोक्तकिरणाः स्युः ।

Slokas 13,14,14½.—Planets have a full aspect of the 7th house; three-fourths of an aspect over the 4th and 8th houses; half an aspect over the 5th and 9th; and a quarter aspect of the 3rd and 10th houses all counted from their respective positions. The rays belonging to the seven planets from the Sun onwards are in order (1) 2 , (2) 8, (3) 10, (4) 10, (5) 12, (6) 14, and (7) 16. The rays of the Rasis are the same as those of their lords.

रविगुरुभौमाः पुरुषाः स्त्रियस्तथा राहुभार्गवशशाङ्काः॥१५॥
मृत्युसुतनीलसौम्या नपुंसकाश्चेति विज्ञेयाः

Slokas 15, 15½—The Sun, Jupiter and Mars are known to be males; Rahu, Venus and the Moon, females; and Ketu, Saturn and Mercury, eunuchs.

शुक्रगुरू विप्रेशौ रविभौमौ क्षत्रियौ च विट् चन्द्रः ॥१६॥
अन्तरजातिः सौम्यो वृषलो मन्दोऽन्त्यजातिरिन्दुरिपुः ।

Sloka 15½-16½.—Jupiter and Venus preside over Brahmins; the Sun and Mars are Kshatriyas; the Moon is a Vaisya; Mercury is of mixed breed; Saturn is a Sudra; and Rahu is an outcaste.

राहुशनिकेतुभौमाः क्रूराः पापो रविः शशी कृष्णः ॥१७॥
बुधगुरुशुक्राः सौम्याः शुक्लः सौम्यः शशी ज्ञेयः ।

Sloka 16½-17½.—Rahu, Saturn, Ketu, Mars and the Sun are to be understood as malefics; so also the Moon, in the dark fortnight. Mercury, Jupiter and Venus are known as benefics; so is the Moon in the bright fortnight.

शुक्रबुधौ राजसिकौ गुरुशशिरवयस्तु सात्विका ज्ञेयाः ॥१८॥
भौमशनिसैंहिकेयास्तमोगुणाः सर्वकार्येषु ।

Sloka 17½-18½.—Mercury and Venus are of the quality of Rajas (greed); Jupiter, the Sun and the Moon of Satva (goodness); and Mars, Saturn and Rahu, of Tamas (darkness), in all their actions.

पित्ताधिकौ रविकुजौ वातश्लेष्माधिकौ तु चन्द्रसितौ ॥१९॥
वाताधिकोऽर्कपुत्रः शशिजो मिश्रश्च समुदीर्णः ।

Sloka 18½-19½.—The Sun and Mars have Pitta (bile) as the prominent element in their constitution; the Moon and Venus Vata and Kapha (wind and phlegm); Saturn, Vata (wind); Mercury is said to have a mixture of the three humours in his constitution.

रक्तश्यामो भानुश्चन्द्रो गौरः कुजोऽतिरक्तश्च ॥२०॥
दूर्वाकारः सौम्यो हिरण्यवर्णो गुरुः स्वभावेन ।

सितवर्णो भृगुस्तनुर्नीलनिभो भास्करिः शिखी धूम्रः ॥२१॥
बहुवर्णोऽसितस्तनुस्त्वपरो नीलाञ्जनोपमो राहुः ।
सौम्योऽपि राशिवर्णो ग्रहयोगे तद्ग्रहोक्तवर्णगुणः ॥२२॥

स्वांशक्षेत्रगतो वा ग्रहयोगविवर्जितो निजोक्तगुणः ।
अन्यर्क्षग्रहयुक्तस्तद्ग्रहतद्वर्णमिश्रनिजवर्णः ॥२३॥

Slokas 20–23.—By nature, the Sun is dark-red in colour; the Moon, white; Mars, deep-red; Mercury, of the colour of Durva grass (green); Jupiter, of golden hue; Venus, white; Saturn, blue (black); Ketu, brown (mud-coloured); Mandi or Gulika, multi-coloured; and Rahu resembles the dark collyrium. Though the colour assigned to a Rasi is pleasant or good, it assumes the shade of the planet it is conjoined with A planet not conjoined with another, when posited in his own Kshetra or Amsa will reveal fully his natural qualities (such as colour, etc.); if, on the other hand, he be posited in another's Rasi (or Amsa) or conjoined with another planet, he would have his natural colour influenced by (mixed with) those of the Rasi or the planet as the case may be.

चतुरश्राङ्गः सविता पिङ्गाक्षो नातिरोमकेशतनुः ।
अस्थिरवासोऽप्यलसो दुर्बलजानुः प्रसन्नमुखवचनः ॥२४॥

Sloka 24.—The Sun has a square body, pink eyes, sparse hair, on the body and head. He has no permanent residence in any place. He is lazy, weak-kneed and has a prepossessing countenance and pleasing words.

दीर्घो मृदुस्वभावश्चन्द्रो मतिमान् घृणी नयज्ञश्च ।
वातश्लेष्मप्रकृतिः शुक्लाम्बरभूषणः सुवृत्ततनुः ॥२५॥

Sloka 25.—The Moon is tall (long), of tender heart intelligent, compassionate, proficient in polities (knower of morality or manners), of the nature of wind and bile, adorned with white clothes and ornaments and is perfectly round-bodied.

चपलो विघातकुशलो रक्ताक्षः पैत्तिकोऽग्निशस्त्राङ्कः ।
विकृतस्वरोऽतिशौर्यः कृशोदरोऽङ्गारको विनीतश्च ॥२६॥

Sloka 26 —Mars is fickle-minded, expert in striking or killing others (or even creating obstacles), red-eyed, of a bilious nature, marked with fire and weapons, of queer (cruel) voice, very valorous, and modest (well-trained). He is slender-waisted.

श्यामेक्षणो नयज्ञो मध्याकारः स्थिरास्थिरोहृष्टः ।
बहुवार्त्तान्वितहास्यो विद्वान् सौम्यास्त्रिदोषसंयुक्तः ॥२७॥

Sloka 27.—Mercury has dark eyes, is well-versed in politics, of medium size or height, partly firm and partly fickle, jolly, humorous, being enriched with all sorts of information, learned and of the nature of the three humours.

स्थूलात्मा दीर्घतनुर्मध्याक्षो बुद्धिमान् नयज्ञश्च ।
श्लेष्माधिकोऽतिवाग्मी पीतान्बरभूषणो गुरुः श्रेष्ठः ॥२८॥

Sloka 28.—Jupiter has a corpulent and long (tall) body, moderate eyes, is intelligent, well versed in politics, has bile prominent in his constitution, is very eloquent, is adorned with yellow clothes and ornaments and is noble.

कान्तः सुभगः शुक्रो वातश्लेष्माधिको विशालमतिः ।
स्थूलवपुः स्त्रीवशगो विकटाक्षो वञ्चनस्वभावरतः ॥२९॥

Sloka 29.—Venus is amiable, attractive (lovely), of the nature of wind and bile, broad-minded, corpulent, hen-pecked, of uncouth eyes, and by nature given to fraud.

स्थूलनखदन्तकेशो मायावी दीर्घबाहुपादश्च ।
वातात्मकः सिरालुर्मन्दोऽप्यलसो न शान्तमतिः ॥३०॥

Sloka 30.—Saturn has very prominent nails and teeth, thick and rough hair, is deceptive by nature, of long hands and feet, bilious in constitution, full of veins, lazy and of a disturbed or cruel mind.

बालाकारो भौमः कुमारवेषो गुरोस्त्रिंशत् ।
शुक्रः षोडशवर्षः पञ्चाशद्वर्षको रविर्ज्ञेयः ॥३१॥
शशिनः सप्ततिवर्षाण्यशीतिरार्केः शतं तु राहोः स्युः ।

Slokas 31-31½.—Mars has the appearance of a child, and Mercury, that of a boy; Jupiter's age is 30 years; Venus', 16 years; and the Sun is of 50 years. The Moon's age is 70 years; Saturn's, 80 years and Rahu's, 100 years.

येषां प्रसूतिकाले बलान्वितो यो ग्रहो विशेषेण ॥३२॥
तस्य स्वभावरूपं जनने नृणां सदा चिन्त्यम् ।

Sloka 32-32½.—It is a general rule that men get the nature and appearance of that planet which is by far the strongest at the time of their birth.

आदित्योऽर्को रविर्भानुर्भास्करश्च दिवाकरः ॥३३॥
मार्तण्डः सविता सूर्यस्तीक्ष्णांशुः स्यादिनो रविः ।

Sloka 33-33½.—The Sun's synonyms are Aditya, Arka, Ravi, Bhanu, Bhaskara, Divakara, Marthanda, Savita, Surya, Teekshnamsu and Ina.

चन्द्रः शशी शशाङ्कश्च विधुः सोमो निशाकरः ॥३४॥
शीतांशुरुडुनाथः स्यादिन्दुश्चन्द्रमसो विदुः ।

Sloka 34-34½.—The Moon's names are Chandra, Sasin, Sasanka, Vidhu, Soma, Nisakara, Seetamsu, Udunatha and Indu.

आरो वक्रो महीजश्च रुधिरो रक्त एव च ॥३५॥
अङ्गारक इति ख्यातः क्रूरदृक्तुल्यवाचकः

Sloka 35-35½.—The names of Mars are Aara, Vakra, Maheeja, Rudhira, Rakta, Angaraka and Kruradrik.

सौम्यो विद् ज्ञो बुधश्चेति सोमजो बोधनस्तथा ॥३६॥
एते सौम्यस्य पर्यायाः कुमारश्च विधोः सुतः ।

Sloka 36-36½.—The synonyms of Mercury are Saumya, Vid, Jna, Budha, Somaja, Bodhana, Kumara and Vidhusuta.

जीवोऽङ्गिरः सुरगुरुर्मन्त्री वाचस्पतिस्तथा । ३७॥
आर्यो बृहस्पतिः सूरिर्वागीशः सदृशार्थकः ।

Sloka 37-37½.—The names of Jupiter are Jeeva, Angiras, Suraguru, Mantri, Vachaspati, Arya, Brihaspati, Suri and Vageesa.

शुक्रो भृगुर्भृगुसुत आस्फुजिच्च सितस्तथा ॥३८॥
उशना दैत्यपूज्यश्च काव्यः कविरिति स्मृतः ।

Slokas 38-38½.—The names of Venus are Sukra, Bhrigu, Bhrigusuta, Asphujit, Sita, Usanas, Daityapujya, Kavya and Kavi.

कोणो मन्दः शनिः कृष्णः सूर्यपुत्रो यमस्तथा ॥३९॥
पङ्गुः शनैश्चरः सौरिः कालश्छायासुतः समः ।

Sloka 39-39½.—The synonyms of Saturn are Kona Manda, Sani, Krishna, Suryaputra, Yama, Pangu, Sanaischara, Sauri, Kala and Chayasuta.

राहुस्तमोऽसुरोऽगुश्च स्वर्भानुश्च विधुन्तुदः ॥४०॥
पातश्च सैंहिकेयश्च भुजङ्गोऽहिश्च ते समाः ।

Sloka 40-40½.—The names of Rahu are Rahu, Tamas, Asura, Swarbhanu, Vidhuntuda, Pata, Saimhikeya, Bhujanga and Ahi.

शिखी केतुर्ध्वजो धूमो मृत्युपुत्रोऽनलस्तथा ॥४१॥
सामान्येतानि सर्वेषां ग्रहाणां च विदुर्बुधाः ।

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे ग्रहलक्षणाध्यायो द्वितीयः ।

Sloka 41-41½.—The synonyms of Ketu are Sikhin, Ketu, Dhwaja, Dhuma, Mrityuputra and Anala. These are thus the different names of the several planets according to the ancient teachers.

Thus ends the Second Adhyaya styled Grahalakshana or the Characteristics of Planets in the work Horasara, written by Prithuyasas, the son of Varahamihira.

तृतीयोऽध्यायः

उदगयने स्वक्षेत्रे स्वोच्चे स्वांशत्रिभागहोरासु ।
स्वदिने बलवान् भानुर्मित्रक्षेत्रेषु मध्यबलः ॥१॥

राशिप्रमुखे भानुर्बलवान् मध्याश्रितस्तु मध्यबलः ।
राश्यन्ते बलहीनः सन्ध्यायां ग्रस्तकाले च ॥२॥

Slokas 1-2.—The Sun is said to be strong when he is in the Northerly course (Uttarayana), when he is posited in his own house, his exaltation Rasi, Navamsa, Drekkana or Hora. He is also strong in his own day (Sunday). But in the houses of his friends, he is of moderate strength. He is strong when posited in the initial portion of a Rasi; of medium strength in the middle of a Rasi and weak at the end of it. He is likewise weak during twilights as well as during eclipses.

चन्द्रो वृषभं यातो दक्षिणमार्गे स्वभे स्वहोरायाम् ।
रात्रौ स्वांशे स्वदिने स्वद्रेक्काणे बलान्वितः प्रोक्तः ॥३॥

प्रतिपत्पूर्वदशाहे मध्यबलः शीतगुः सिते पक्षे ।
श्रेष्ठो द्वितीयदशके स्वल्पबलश्चन्द्रमास्तृतीये च ॥४॥

उत्तरपथं प्रयातः प्रदक्षिणं वा ग्रहाणां च ।
सौम्ययुतो दृष्टो वा सर्वग्रहवीक्षितो बली चन्द्रः ॥५॥

अबलः प्रवेशकाले मध्यबलो मध्यमाश्रितश्चन्द्रः ।
राश्यन्ते बलयुक्तः पूर्णः स्थानेषु सर्वेषु ॥६॥

Slokas 3-6.—The Moon is said to be strong in Vrishabha Rasi, in her Southerly course, own house, her own Hora, at night, in her own Navamsa, in her own day (Monday) and in her own Drekkana. She is of moderate strength in the first ten days of the bright fortnight, very strong in the second ten-day-period and weak in the last ten days. When the Moon is towards the North of planets or goes in a clock-wise direction around the planets, or when she is conjoined with or aspected by benefics, or when she is aspected by all the other planets, she becomes strong. She is weak in the beginning of a Rasi (at the time of entering it), of middling strength when posited in the middle, and strong when posited at the end of a Rasi. She is strong in all houses when she is full.

निर्जितशत्रुर्वक्रस्तेजस्वी मकरकुम्भमीनेषु ।
याम्यायने च बलवान् रात्रौ च धरासुतः प्रोक्तः ॥७॥
स्वांशे क्षेत्रे स्वदिने स्वद्रेक्काणे बलान्वितो भौमः ।
दशमर्क्षस्थो बलवान् समस्तराशौ तु विज्ञेयः ॥८॥
आदावतिबलयुक्तो हीनबलो मध्यमाश्रितो रक्तः ।
भवनानामवसाने मध्यबलश्चैव विज्ञेयः ॥९॥

Slokas 7–9.—Mars is said to be strong when he is victorious in a planetary war, when he is retrograde, when he is brilliant, when he is posited in Makara, Kumbha or Meena, in his Southerly course and at night. He is also strong in his own Navamsa, his own house, in his own day and in his own Drekkana. He is strong in any Rasi that happens to be the 10th Bhava. He is very strong in the beginning of a Rasi, weak in the middle, and of moderate strength at the end of a Rasi.

रविमुक्तश्चापगतः क्षेत्राद्यंशं गतो बली सौम्यः ।
रात्रौ दिवा च बलवान् वक्रो बलवान् विनार्कयुतिम् ॥१०॥
राशिमुखे मध्यबलः सम्पूर्णबलश्च मध्यसंयातः ।
राश्यन्ते बलहीनो द्रेक्काणे मिथुनभे च बलयुक्तः ॥११॥

Slokas 10-11.—Mercury is strong when he emerges after being eclipsed by the Sun, when he is posited in Dhanus, when in his own Kshetra, Amsa, etc. (in his own day also) and both by day and night. He is strong when retrograde except during his eclipse. He is moderately strong in the beginning of Rasis, very strong in the middle and weak at the end of Rasis. He is strong in his own Drekkana and in Mithuna.

जीवः स्वक्षेत्रगतः कर्कटराशौ च वृश्चिके नियतम् ।
उदगयने पूर्वाह्णे द्रेक्काणनवांशके जयी बलवान् ॥१२॥

राशिमुखे मध्यबलः सम्पूर्णबलश्च मध्यमं यातः ।
राश्यन्ते बलहीनो वक्रो बलवान् न नीचराशौ स्यात् ॥१३॥

Slokas 12-13.—Jupiter is possessed of utmost strength when he is posited in his own house, in signs Karkataka and Vrischika, as well as in the forenoon, in his Northerly course, in his own decanate and Navamsa, and when he is victorious in a planetary war. He is moderately strong in the initial portion of a Rasi, very strong in the middle, and weak at its end. He is strong when retrograde, provided he is not in his depression sign.

त्रिकषट्कमण्डलगतो वक्रो भानोः पुरःसरं यातः ।
स्वगृहोच्चगोत्तरस्थः शुक्रो बलवान् दिनापरार्धे च ॥१४॥
राश्यादौ बलहीनो मध्ये बलवान् विनिर्गमे मध्यः ।
चन्द्रसमागमकाले युद्धेष्वेवं विजयी स्यात् ॥१५॥

Slokas 14-15.—Venus is strong when he is posited in the 3rd, 6th and 12th houses, when retrograde, when in advance of the Sun, in the afternoon, in his own house, when in exaltation and when posited to the North of planets. He is weak in the beginning of a Rasi, strong in the middle, and moderately strong at the end. He is strong when he is conjoined with the Moon and also when he is victorious in a planetary fight.

कृष्णे निशि वक्रगतः स्वगृहतुलादक्षिणायनगतश्च ।
उद्यंश्च मन्दगामी निर्जितशत्रुश्च विज्ञेयः ॥१६॥
मन्दोऽबलः प्रवेशे मध्येऽल्पबलो बली गमनकाले ।
सर्वस्थानेषु शनिर्बलान्वितं केचिदिच्छन्ति ॥१७॥

Slokas 16-17.—Saturn is strong in the dark fortnight, at night, when he is retrograde, in his own house, in Tula, in his Southerly course, while just rising (in the

Lagna), while moving slowly and when victorious in fight. He is weak in the beginning of a Rasi, moderately strong in the middle, and strong at the end. Some declare Saturn to be strong in all positions.

वृषमेषालिकुलीरे घटराशिसमन्विते बली राहुः ।
चन्द्रार्कयोगकाले परिवेषे राशिनिर्गमे बलवान् ॥१८॥

Sloka 18.—Rahu is said to be strong in signs Mesha, Vrishabha, Karkataka, Vrischika and Kumbha. So is he when in conjunction with the Sun and the Moon, during Parivesha (misty circle around the Sun or the Moon) and at the end of a Rasi.

चापापरार्द्धमीने कन्यावृषयोर्बलान्वितः केतुः ।
केतोर्दर्शनकाले शक्रधनुर्दर्शने च रात्रौ च ॥१९॥

Sloka 19.—Ketu is strong in the latter half of Dhanus, in the signs Meena, Kanya and Vrishabha. He is also strong at night, or when a meteor or the rainbow is sighted.

चापाजासिंहमीनेष्वर्को लग्नाश्रितो बली भवति ।
तेष्वेव कर्मराशौ विज्ञेयोऽन्यत्र बलहीनः ॥२०॥

Sloka 20.—The Sun is strong in signs Mesha, Simha, Dhanus and Meena when they happen to be the Lagna or the 10th house. Elsewhere he is weak.

प्रालेयांशुर्मिथुने कन्यायां चापि लग्नगो बलवान् ।
मीने हयपूर्वार्द्धे जामित्रगतश्च बलयुक्तः ॥२१॥
वृषराशिसंनिविष्टश्चापार्धे पश्चिमे च कर्मस्थः ।
कर्कटकमिथुनयोरपि चन्द्रः पातालमाश्रितो बलवान् ॥२२॥

Slokas 21-22.—The Moon is said to be strong in Mithuna, Kanya, the first half of Dhanus or Meena, when she occupies the Lagna or the 7th house.

Another interpretation. The Moon is strong in Mithuna and Kanya when they happen to be the Lagna ; in signs Meena and the first half of Dhanus. She is also strong when in Vrishabha as well as in the latter half of Dhanus when they happen to be the 7th or the 10th house. So is she when posited in Mithuna and Karkataka when they happen to be the 4th house.

प्राग्लग्ने क्षितिसूनुर्बलान्वितः कुंभराशिना सार्द्धम् ।
कर्कटवृश्चिकयोरपि पत्नीस्थानं समाश्रितो बलवान् ॥२३॥
मृगपूर्वार्द्धे मिथुने कर्मणि चापार्द्धके सपाताले ।
निरुपहतवर्णवीर्यो बलान्वितः स्वत्रिकोणे च ॥२४॥

Slokas 23-24.—Mars is strong in Kumbha when it is the Ascendant. Similarly, he is strong in Karkataka and Vrischika when they happen to be the 7th house. He is strong in the first half of Makara, in Mithuna when it is the 10th house, and in the first half of Dhanus when it is the 4th house. So is he when his brilliance and valour are not obsucred, and when he is posited in his own house and his Moolatrikona house.

मृगसिंहकर्किवृश्चिकलग्नस्थः स्वांशके बली सौम्यः ।
पातालस्थश्चापे वृषभेऽस्तमये झषे च कर्मस्थः ॥२५॥

Sloka 25.—Mercury is strong in Makara, Simha, Karkataka and Vrichiska when they happen to be the Lagna and in his own Navamsa. He is strong in Dhanus as the 4th house, in Vrishabha as the 7th house and in Meena as the 10th house.

सिंहवृषाजधनुर्द्धरवृश्चिकमीनेषु लग्नगो बलवान् ।
कर्माणि पातालगतो बलवाञ्जीवोऽबलोऽन्यत्र ॥२६॥

Sloka 26.—Jupiter is strong in Mesha, Vrishabha, Simha, Vrischika, Dhanus and Meena which happen to be the Ascendant, the 4th house or the 10th house. Elsewhere, he is weak.

सिंहाजकुंभकौर्पिषु लग्नस्थो भार्गवः स्वराशौ च ।
बलवांश्चापान्त्यगतो वृश्चिकराशौ च पत्नीस्थः ॥२७॥

हयपूर्वार्द्धे मीने हरिवृश्चिकयोस्तु कर्मदेशस्थः ।
बलवान् सितो जितारिर्मृगपश्चार्द्धे च हिबुकस्थः ॥२८॥

Slokas 27-28.—Venus is strong in Mesha, Simha, Vrischika and Kumbha when any one of them happens to be the Lagna; in the latter half of Dhanus and Vrischika identical with the 7th house; in the first half of Dhanus, in Meena, Simha and Vrischika as the 10th house; and in the latter half of Makara as the 4th house. He is also strong in his own Rasi । or when he is victorious in a fight.

कुम्भे तुलाधरे च प्राच्यां हिबुके च सूर्यजो बलवान् ।
मेषूरणे च सिंहे पृष्ठोदयवर्जितेऽस्तमये ॥२९॥

Sloka 29.—Saturn is strong in Tula and Kumbha as the Ascendant or the 4th house; in Simha as the 10th house; and in a sign that does not rise with its hind part as the 7th house.

लग्नस्थौ बुधजीवौ कर्मणि सूर्यारकौ च दिग्बलिनौ ।
हिबुके भृगुचन्द्रमसावस्तमये सूर्यनन्दनश्चापि ॥३०॥
आपोक्लिबेष्ववीर्या मध्यबलाः फणपराश्रिताः सर्वे ।
केन्द्राश्रिताश्च बलिनः सदा ग्रहाः कीर्तिता यवनैः ३१॥

Slokas 30-31.—Mercury and Jupiter in the Lagna, the Sun and Mars in the 10th house, the Moon and Venus in the 4th, and Saturn in the 7th, have directional strength. All the planets are weak in the Apoklima houses; moderately strong in Phanaparas and always strong in the Kendras So declare the Yavanas.

In Sloka 30, शुक्रेन्दू पाताले द्यूने सौरो नवांशकेऽप्येवम् । is another reading.

सौराद् द्विगुणो भौमो बलवान् भौमाच्चतुर्गुणः सौम्यः ।
जीवोऽष्टगुणः सौम्याज्जीवादष्टाधिको भृगुर्बलवान् ॥३२॥
शुक्राद्धि षोडशबलश्चन्द्रो भानुस्ततोऽधिको द्विगुणः ।
तद्वद् द्विगुणः सर्वेषां राहुर्बलवान् निसर्गतश्च ॥३३॥

Slokas 32-33.—Mars is twice as strong as Saturn; Mercury is four times as strong as Mars; Jupiter is eight times as Mercury; Venus, 8 times as Jupiter; the Moon, 16 times as Venus; the Sun, twice as the Moon; and Rahu who has in-born strength and who is the strongest of all the planets, is twice as strong as the Sun.

चन्द्रार्कौ बलयुक्तौ कुजादयः प्रोक्तमार्गबलहीनाः ।
शुभफलदास्ते सर्वे दशासु योगेषु संचिन्त्याः ॥३४॥

Sloka 34.—If in a nativity the Sun and the Moon are very strong and Mars and others weak according to the rules given above, all the planets are to be considered to yield only good effects in their respective Dasa periods and yogas (by conjunctions or special configurations).

The idea is that in spite of the weakness of the other planets, the luminaries being strong influence all the planets for good.

भानामवस्थानगताः क्रमेण मन्दार्यभौमार्कसितज्ञचन्द्राः ।
तेषामधःस्थानगतो बलीयान् राहुर्महीमण्डलमूर्ध्वसंस्थः॥३५॥

Sloka 35.—Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon are the planets arranged *seriatim* according to the length of the time they abide in the zodiacal signs. Rahu (ascending node) whose position is at the topmost of the Earth's orbit has predominating strength when he occupies a position below the planets above-mentioned, *i. e.*, when he is *before* or to the east of them. They become stronger and stronger as they occupy lower and lower positions among the signs of the zodiac. But Rahu becomes strong when he occupies the top of the Earth's circle, *i. e.*, the 10th house.

प्रोक्तप्रकारैः प्रबलान्विता ये मौढ्याश्रितास्ते ह्यबला भवन्ति।
भावेपु योगेषु दशाफलेषु न सम्यगुक्तानि फलानि सन्ति ॥३६

Sloka 36.—The planets which are endowed with strength according to the rules enumerated above become weak if they be eclipsed by the Sun. Hence they do not produce the good effects that are declared to fructify in their Dasa periods, Yogas and their Bhavas.

However strong a planet may be, still it will not produce any good effect, if it be eclipsed; and during its Dasa, only bad effects will accrue to the native This applies also to the Bhava which the planet occupies ; *i. e.* it will only spoil the Bhava. Similarly, if the planet forms any yoga, even that will be harmed by the said planet.

सौम्यग्रहैर्बलयुतैः सुभगास्तेजस्विनः सुरूपाश्च ।
सौम्याद्बलिभिः पापैर्मूर्खाः पापाः प्रजायन्ते ॥३७॥

इति श्री वराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे बलनिरूपणाध्यायस्तृतीयः ॥

Sloka 37.—Benefic planets being strong (uneclipsed also) usher into the world men that are fortunate (amiable), brilliant (valorous) and handsome. If, on the other hand, the malefics are stronger than the benefics, only idiots and sinful persons will be born.

Thus ends the 3rd Adhyaya called the 'Enumeration of Strength'.

चतुर्थोऽध्यायः

अङ्गनाजन्मपीडर्क्षं याते ताराधिपे तथा ।
रक्तेक्षिते युते वा स्यादार्तवं गर्भकारणम् ॥१॥

Sloka 1.—When the Moon in her transit is posited in an Apachaya house in a woman's nativity and is aspected by or conjoined with Mars, menses will set in which will (be the cause of) lead to her pregnancy (conception).

बालवृद्धातुरावन्ध्या मुक्त्वा चान्यासु लक्षणम् ।
त्रयोदशनिशाः स्नानादृतुकालं प्रचक्षते ॥२॥

Sloka 2.—Barring children, old, sickly and barren women, the Ritu Kala (period of conception) in the case of other women is declared to be 13 nights after bathing (on the 4th day).

स्त्रीणामुपचयस्थेन्दौ शुभपुंग्रहवीक्षिते ।
शुभोदये युग्मरात्रौ निषिञ्चेत्पुत्रधारणम् ॥३॥

Sloka 3.—When the Moon occupying an Upachaya house with respect to a woman's nativity is aspected by the male benefic planet, or rises with it, sexual union should take place on a night of even number (or the seed must be sown) for bearing a son.

रवीन्दुशुक्रजीवैर्वा स्वर्क्षे वा स्वांशकोदये ।
भौमदृष्टे युते वाऽपि पुंयोगाः स्युरिमे स्मृताः ॥४

Sloka 4.—The following are the yogas leading to the sexual union to be effective (for the birth of a son):—(1) The Sun, the Moon, Venus and Jupiter being posited in their own houses; (2) in their own Navamsas; or (3) in the Ascendant and being aspected by or conjoined with Mars.

लग्नस्थो वा सुतस्थो वा धर्मस्थो वा बली गुरुः ।
प्रोत्तर्क्षे शुभवारे स्याद्धारयेद्गर्भमुत्तमम् ॥५॥

Sloka 5.—Jupiter strong and posited in the Ascendant, the 5th or the 9th house, or in any of the houses mentioned in the previous verse (or in a good asterism) and on an auspicious week day, leads to the conception of a male child in the womb.

लग्नात्मजेशौ संयुक्तावन्योन्यं वाऽपि वीक्षितौ ।
क्षेत्रे परस्परस्थौ वा पुत्रयोगा इमे स्मृताः ॥६॥
लग्नं मुक्त्वा तु विषमं बलवान् भास्करात्मजः ।
स्थितस्तु पुत्रदो ज्ञेयो नान्यग्रहयुतेक्षितः ॥७॥
पुंग्रहाः षष्ठलाभस्थाः पञ्चमेशो बली यदा ।
सर्वे विषमराशिस्थाः पुत्रयोगा इमे स्मृताः ॥८॥

Slokas 6-8.—The following are the yogas that lead to the birth of a son:—(1) The conjunction of the lords of the Lagna and the 5th house; (2) the mutual aspect of these two lords; (3) exchange of places between the lords; (4) Saturn being strong, posited in an odd house except the Lagna and not being aspected by or conjoined with any other planet; (5) all the male planets occupying the 6th or (and) the 11th house; (6) the lord of the 5th house being very strong; and (7) all the planets occupying odd houses. (All these refer to the आधान.)

चन्द्रशुक्रौ युतौ वाऽपि पञ्चमे दशमेऽपि वा ।
स्वर्क्षे वास्वांशके वाऽपि स्त्रीयोगाः शास्त्रलक्षिताः ॥९॥

राहूदये चन्द्रदृष्टे विपरीतेऽथवा यदि ।
चन्द्रहोरागते शुक्रे केन्द्रस्थे वा तथैव च ॥१०॥

Slokas 9-10.—The following are the female producing yogas laid down in the science :— (1) the conjunction of the Moon and Venus either in the 5th house or the 10th house (2) their occupying their own Rasis ; (3) they being in their own Navamsas ; (4) Rahu in the Lagna being aspected by the Moon ; (5) the Moon in the Lagna being aspected by Rahu ; (6) Venus in the lunar Hora and (7) Venus in a Kendra.

द्व्यङ्गस्थिते बुधे लग्ने दृष्टे वा दशमेऽपि वा ।
यमलं कुरुते योगं पुंस्त्रियो राशिसंश्रयात् ॥११॥

Sloka 11.—When Mercury is in the Lagna identical with a dual sign or when such a Lagna is aspected by Mercury, or when Mercury is in the 10th house, twins will be born, the sex of the twins being decided by the Rasis and Amsas occupied by the above.

युग्मर्क्षगौ चन्द्रशुक्रौ द्व्यंशस्थौ वा बुधोदये ।
विषमेष्वारजीवौ वा यमलः स्यान्न संशयः ॥१२॥

Sloka 12.—There will undoubtedly be born twins under the following yogas; (1) the Moon and Venus both posited in even signs, or in dual Navamsas ; (2) Mercury in the Lagna and Mars and Jupiter in odd signs (or Amsas).

[In the above case if Mercury occupies Mithuna or Dhanus and the same Navamsa, or if Mercury aspects the Lagna, both in male dual Rasi or Amsa, there will be two boys, otherwise, girls.]

अन्योन्यमभिवीक्षेते चन्द्रादित्यौ दिवा यदि ।
बुधमन्दौ तथा रात्रौ षण्डयोगद्वयं भवेत् ॥१३॥

Sloka 13.—If the Sun and the Moon aspect each other at day time or (2) if Mercury and Saturn aspect each other at night, eunuchs will be born under these two yogas.

विबीजिनामिमे योगा निष्फलाश्च भवन्ति हि ।
अन्धाश्च नृगुणैर्हीना यथायोगास्तथाविधाः ॥१४॥

Sloka 14.—The above yogas (planetary positions) will be utterly null and void for persons without the seed or virility, just as blind men are devoid of manly qualities. So the blind and these yogas stand on a par with each other.

कललं प्रथमे मासि तस्य मासाधिपो भृगुः ।
द्वितीये मासि भौमस्तु गर्भः पिङ्गा (ण्डा) क्षबीजवत् ॥१५॥

गर्भाङ्कुरस्तृतीये स्यात्तस्य मासाधिपो गुरुः ।
मज्जास्थिसम्भवो मासि चतुर्थे भास्करोऽधिपः ॥१६॥

पञ्चमे मासि सोमस्तु त्वङ्मेदोरक्तसम्भवः ।
सर्वाङ्गसम्भवः षष्ठे तस्य मासाधिपः शनिः ॥१७॥

ज्ञानेन्द्रियप्रवेशस्तु सप्तमे मासि सोमजः
भवनेशोऽष्टमे मासि क्षुत्तृष्णासम्भ्रमो भवेत् ॥१८॥

उद्वेगो गर्भसंस्थस्य मासीशो नवमे शशी ।
प्रसूतिर्दशमे मासि मासेशो भास्करः स्मृतः ॥१९॥

मासलक्षणयुक्तश्चेद्गर्भः सुखमवाप्नुयात् ।
ऊनाधिकगुणांस्तस्य ज्ञात्वा प्रसवमादिशेत् ॥२०॥

Slokas 15-20.—In the first month of pregnancy, the foetus will be in the form of only coagulated blood and is presided over by Venus; in the second month, it resembles the seed of Pingaksha and is presided over by Mars; in the third, it is in the form of a sprout and is presided over by Jupiter; in the fourth, it gets marrow and bones and is presided over by the Sun; in the fifth, skin, fat and blood are produced in it, and the lord of the month is the Moon; in the sixth month, all the limbs arise and the month is presided over by Saturn; in the seventh month, the senses make their appearance and the month is presided over by Mercury; in the eighth month, the child in the womb feels hunger and thirst, and the month is presided over by the lord of the आधान Lagna; in the ninth month the child gets movements or pain and the month is presided over by the Moon; and in the tenth month, delivery of the child will take place, and the lord of the month is the Sun. If the foetus be endowed with the characteristics prescribed for each month, it will develop without any trouble (*i. e.*, if the lords of the months be not be afflicted by malefics and so on). The delivery should be predicted after a careful survey of the strength or otherwise of the presiding planets of the several months.

यस्य मासाधिपो रक्तो भग्नो वाऽस्तंगतोऽपि वा ।
तस्मिन् मासे क्षयं याति प्रसवो न भविष्यति ॥२१॥

Sloka 21.—In the particular month whose lord is afflicted, defeated or eclipsed, the child in the womb will perish and it will not be delivered safe.

गर्भाधाने चरे राशौ दशमे मासि सूयते ।
स्थिरे चैकादशे मासि ह्युभये द्वादशे सवः ॥२२॥

Sloka 22.— If the Lagna at impregnation be a moveable sign (if the Moon at the time be posited in a....), the delivery will take place in the 10th month; if it be a fixed one, delivery will be in the 11th month ; and if in a dual sign, it will be in the 12th month.

निषेककाले यत्प्रोक्तं फलं प्रश्ने तदादिशेत् ।
गर्भप्रश्ने च नारीणामारूढे विषमर्क्षगे ॥२३॥
पुंग्रहेण युते दृष्टे गर्भस्थः पुरुषो भवेत् ।

पुंराशिस्पर्शने देहे पुमान् भवति निश्चयात् ॥२४॥
पुरुषस्पर्शने प्रष्टा पुरुषाक्षरमुच्चरेत् ।
देहस्य दक्षिणे भागे स्पर्शनेन पुमान् भवेत् ॥२५॥
अन्यथा स्त्रीप्रसूतिः स्यात् स्त्रीग्रहेण युतेक्षितात् ।

Slokas 23-25½.— The effects declared for the आधान (inpregnation) should be applied to queries as well. If the Arudha Lagna, in respect of a query regarding the sex of a child in a woman's womb, be an odd sign, aspected by and conjoined with male planets, then the child will be a male one. If the querist should touch a man, utter a male syllable, or touch the right side of his body, then the child may be a male one. Otherwise, when the Lagna is aspected by or conjoined with a female planet, a female child should be predicted.

लग्नेन्द्वोर्यो बलवांस्तस्य द्विरसांशकान्वितो राशिः ।
यावांस्तस्मात्तावति परतो राशौ विधौ स्थिते प्रसवः ॥२६॥
तत्कालेन्दुनवांशाज्ञामित्रे शीतगौ स्थिते सूतिः ।
उदयनवांशाधिपतेः क्षेत्रं याते विधौ तदा प्रसवः ॥२७॥
रात्रिदिनराशिभान् भुक्त्वा तावद्गते दिवारात्रौ ।
हिबुकेशे बलयुक्ते शुभयोगे वा सुखी गर्भः ॥२८॥

इति श्री बराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे निषेकजन्माध्यायश्चतुर्थः ॥

Slokas 26-28.—Of the Lagna and the Moon at the time of query find which is stronger. Note the Dwadasamsa of this stronger significator. When the Moon transits through a Rasi which is as many signs removed from the sign indicated by the Dwadsamsa, the birth of the child may be predicted.

Note :— For example, let us assume that the Moon is in Vrishabha in Tula-Dwadasamsa, and that the Moon is stronger than the Lagna. Then the birth may be predicted when the Moon transits through Meena—which is the 6th from Tula, since Tula Dwadasamsa is the 6th Dwadasamsa in Vrishabha.

The birth may also take place when the Moon is posited in the 7th house from the Rasi owning the Navamsa of the Moon at the time of the query; or it may happen when the Moon is posited in the house of the lord of the rising Navamsa; or it may happen when so much of the day or night is passed as the fraction of the Lagna which is a night or a day sign as the case may be. The child in the womb will be quite all right when the lord of the 4th house (from the Prasna Lagna) is strong, or is conjoined with benefics (or aspected by benefics).

Thus ends the 4th Adhyaya entitled the "Impregnation and Births."

पंचमोऽध्यायः

अथ मातापित्ररिष्टं सूतिकालस्य लक्षणम् ।
प्रवक्ष्यामि समासेन सद्यो मरणमेव च ॥१॥

Sloka 1.—I shall now succinctly treat of the evil effects accruing to the parents of a child and also define the characteristics of the time of its birth and (the causes of) its sudden death.

जातस्य पूर्वषट्कस्था ये ग्रहास्ते शुभप्रदाः ।
ये ग्रहाः परषट्कस्था परोक्षफलदायकाः ॥२॥

Sloka 2.—The planets that are posited in the first six signs in a nativity yield good effects (in the first half of the life), while those in the latter six signs, in the second half.

A better interpretation would be only those planets that are in the first six signs yield good results which can be experienced by the native, while those in the other produce good effects which he cannot enjoy directly. He may enjoy in dreams; he may be spoken highly of in his absence etc.,

मानुः पिता च जन्तूनां चन्द्रो माता तथैव च ।
तयोर्बलाबलं ज्ञात्वा पितृमातृगुणान्वदेत् ॥३॥

Sloka 3.—The Sun and the Moon are the father and the mother respectively of living beings. Hence, one should pronounce the qualities of the parents after ascertaining the strength and weakness of these two luminaries.

पापदृष्टो युतो भानुः पापमध्यगतोऽपि वा ।
पित्रारिष्टं विजानीयाच्छिशोर्जातस्य निश्चयात् ॥४॥

Sloka 4.—If the Sun be aspected by, conjoined with, or hemmed in between malefics, there will certainly arise trouble (evil effects), it must be understood, to the father of the child born.

मानोष्षष्ठाष्टमर्क्षस्थैः पापैः सौम्यविवर्जितैः ।
चतुरश्रगतैर्वाऽपि पित्रारिष्टं समादिशेत् ॥५॥

Sloka 5.—When the 6th and 8th, or the 4th and 8th houses from the Sun are occupied by malefics alone, without the association of benefics, trouble to the father must be declared.

भौमांशकस्थिते भानौ स्वपुत्रेण निरीक्षिते ।
प्राक्जन्मनो निवृत्तिः स्यान्मृतिर्वाऽपि शिशोः पितुः ॥६॥

Sloka 6.—When the Sun occupying an Amsa of Mars is aspected by Saturn, the child's elder brother (or sister) will quit the world or the father of the child may die.

मौमे सूर्यांशकयुते सुखभे धर्मभेऽपि वा
नेक्षिते (तो) गुरुशुक्राभ्यां नेक्षते पितरं शिशुः ॥७॥

Sloka 7—If Mars occupying an Amsa belonging to the Sun or Saturn in the 4th or the 9th house be not aspected by Jupiter or Venus, the child will not see the father, *i. e*, the latter will die before its birth.

भौम: सौरांशकगतः is another reading in the first line.

मात्ररिष्टं तु चन्द्रेण ज्ञात्वैवं पूर्ववद्वदेत ।
क्षीणचन्द्रात् त्रिकोणस्थैः पापैः सौम्यविवर्जितैः ॥८॥
मात्ररिष्टं तु चन्द्रेण ज्ञात्वैवं पूर्ववद्वदेत् ।

Slokas 8,8½.—Harm to the mother will have to be predicted as before through the Moon When malefics without any benefic association occupy the 5th and 9th houses reckoned from the waning (weak) Moon, the boy will undoubtedly be bereaved of the mother as before.

एकांशस्थौ तु मन्दारौ यत्र कुत्र स्थितावपि ॥९॥
शशिकेन्द्रगतौ वाऽपि द्विमातृभ्यां स जीवति ।

Sloka 9,9½.—When Saturn and Mars occupying the same Amsa (Navamsa) are posited any where or are in Kendra house or houses with respect to the Moon, the child lives with two mothers (does not live with its lawful mother).

मात्रा सह न जीवति is another reading.

तयोर्बलाबलेनैव पितृमातृगृहोद्भवः ॥१०॥
मूर्तिर्बलान्विता यस्य पितृवेश्मनि संभवः ।

Sloka 9½-10½.—Through the strength or weakness of the two, *viz.*, Saturn and Mars, the birth of the child in the house of the father and the mother respectively should be inferred. If the Lagna be very strong, the birth will be in the father's house.

चरराश्यंशके भानौ चराश्यंशकोदये ॥११॥
शिशोः पितान्यदेशस्थः सूतौ लग्नं न पश्यति ।

Sloka 11,11½.— When both the Sun and the Lagna occupy a moveable sign and a moveable Amsa, the father of the child will be in a foreign place, provided the Sun does not aspect the Lagna.

लग्नं न पश्यति विधौ चरराश्यंशके स्थिते ॥१२॥
परोक्षगः पिता तस्य सूतिकाले न संशयः ।

Sloka 12,12½.— When the Moon occupying a moveable Rasi and Amsa does not aspect the Lagna, the father is undoubtedly in a distant place at the time of birth of the child.

वागीशे नीचसंस्थे च चन्द्रे राश्यंशसन्धिगे ॥१३॥
मूको वाऽपि जडोवाऽपि सौम्यैः पापसमन्वितैः ।

Sloka 13,13½—When Jupiter is posited in his debilitation sign, the Moon is at the junction of two Rasis or two Amsas, and the benefics are conjoined with malefics, the child born will be dumb or imbecile.

भाग्यबन्धुगताः पापाः लग्नेशे बलवर्जिते ॥१४॥
जन्मकाले पिता रोगी कुजदृष्टेऽथवा युते ।

Sloka 14,14½.—When the lord of the Lagna is weak and aspected by or conjoined with Mars, and malefics occupy the 4th and 9th houses, the father is bedridden at the time of the birth.

अर्कांशकस्थिते मन्देऽप्यर्केणैव निरीक्षिते ॥१५॥
सूतिकाले पिता दुःखी शिशो रिःफाष्टमेऽपि वा ।

Sloka 15,15½—When Saturn occupying a Navamsa of the Sun is also aspected by him or is posited in the 8th or the 12th Bhava, the child's father will be miserable at the time of birth.

न पश्यति गुरौ चन्द्रं लग्नं च परजातकः ॥१६॥
सार्केन्दुनेक्षिते जीवे सूर्येन्दू पापसंयुतौ ।

Sloka 16,16½—When the Moon or the Lagna is not aspected by Jupiter, the child is born of a paramour. The same effect should be declared if Jupiter is aspected by the Moon in conjunction with the Sun, and if the Sun and the Moon are associated with malefics.

गुरुराश्यंशके चन्द्रे चन्द्रराश्यंशके गुरौ ॥१७॥
परस्परांशराशिस्थौ चन्द्रार्कौ नैव जारजः ।
पूर्वोक्तयोगसंभूतो परैर्जात इतीष्यते ॥१८॥

Slokas 17-18.—When the Moon is posited in a Rasi or Navamsa belonging to Jupiter, or Jupiter is in a Rasi or Navamsa owned by the Moon, or when the Sun and the Moon are posited each in the other's Rasi or Amsa, the child should be positively declared to be legitimate and not born of a paramour, while those born under the yogas mentioned in the previous verse are to be pronounced as illegitimate.

कालस्याङ्गविभागेषु यस्मिन् राशौ शुभाः स्थिताः ।
तत्र लक्ष्मव्रणादीनि चिन्तयेत्तन्निमित्ततः ॥१९॥

Sloka 19—Among the signs which represent the various limbs of Kalapurusha, note which Rasis are occupied by benefics; one should expect in those limbs some marks (moles), scars (ulcers) etc. caused by those planets.

Note. Benefics cause only moles and such other marks, while malefics do ulcers, etc.

सद्यो मरणयोगा हि बहवः शास्त्रदर्शिताः । (लक्षिताः ।)
तेभ्यः सिद्धान्तयोगास्तु वक्ष्यन्तेऽत्र समासतः ॥२०॥

Sloka 20.—Many yogas leading to the sudden death of a child have been enumerated in the Sastras (science). I shall here briefly mention only the most important ones from among them.

पित्रोर्दोषैर्मृताः केचित् केचिद्बालग्रहैर्मृताः ।
अपरे रिष्टयोगेभ्य (योगाद्यै) स्त्रिविधा बालमृत्यवः ॥२१॥

Sloka 21.—Child-mortality is of three kinds : *viz*. (1) Some children die on account of the faults of their parents; (2) some die owing to Balagrahas (certain demons) and (3) others die owing to malignant planetary positions.

एवं सूक्ष्मतरं ज्ञात्वा शिशोर्दोषगुणान्वदेत् ।
आद्वादशाब्दं मर्त्यानामायुर्ज्ञातुं न शक्यते ॥२२॥
जपहोमचिकित्साद्यैर्बालं रक्षेद्गुणाधिकैः ।

Slokas 22,22½.—One should begin to predict the merits and demerits of a child only after ascertaining thus the aforementioned things minutely. It is not possible to ascertain the longevity of human beings until they are 12 years of age. Hence children should be protected through Japa (incantations of holy Mantras, worship of the Fire-God, performance of sacrifices, by administering medicines, *etc.*,) all of which are productive of immense good.

म तु जीविनः in another reading for गतजीविनाः ।

राशिसन्धिषु ये जातास्ते बाला गतजीविनाः ॥२३॥
पापदृष्टो युतो वाऽपि निःसंशयमिति स्मृतम् ।
गण्डान्तेषूद्भवो मर्त्यः पितृमातृकुलान्तकः ॥२४॥
यदि जीवेत्सभूपालो गजवाजिसमन्वितः ।

Slokas 23-24½.—Those children that are born at the junction of two signs are either born dead or are shortlived. This is all the more certain, it is said, when the Lagna is aspected by, or is conjoined with malefics. One born in a Gandanta (Adh. I Sl. 4 *supra*) Tara will destroy the entire families of his parents. But if he lives at all, he will become a king rich in elephants and horses.

चन्द्रादित्यौ तृतीयस्थौ क्रूरभे क्रूरसंयुतौ ॥२५॥
व्याधिं तस्य विजानीयात् त्रिवर्षं नातिवर्तते ।

Sloka 25,25½.—When the Sun and the Moon are posited in the 3rd house identical with a malefic sign and in conjunction with malefics in a nativity the native, it should be noted, will fall ill and take his exit before he completes three years.

होरायाः कण्टकस्थेन्दौ निधनेशसमन्विते ॥२६॥
निधनस्थः परः कश्चिज्जातमात्रो विनश्यति ।

Sloka 25½-26½.—If the Moon occupy a Kendra house with respect to the Lagna and be conjoined with the lord of the 8th house and if the 8th house be also occupied by a planet, the child will die immediately after birth.

सहितौ चन्द्रजामित्रे यस्याङ्गारकभास्करौ ॥२७॥
राहूदये तथा जात आदशाहान्मृतो भवेत् ।

Sloka 27,27½.—If at a birth, Mars and the Sun be jointly posited in the 7th house from the Moon and Rahu occupy the Lagna, then the child will die within ten days.

चतुरश्रं गताः पापा वामदक्षिणतोऽपि वा ॥२८॥
तदा यो व्याधिमाप्नोति दशरात्रं स जीवति ।

उद्यद्रेक्काणजामित्रे यस्य स्याद्दारुणो ग्रहः ॥२९॥
क्षीणचन्द्रो विलग्नस्थः सद्यो हरति जीवितम् ।

Slokas 29-29½.—When a malefic planet occupies the 7th house from the rising decanate, and the waning Moon is in the Lagna, the child will die immediately.

अपोक्लिवे स्थिताः सर्वे ग्रहा बलविवर्जिताः ॥३०॥
षण्मासं वा द्विमासं वा तस्यायुः समुदाहृतम् ।

Sloka 30-30½.—When all the planets are weak and occupy the Apoklima houses (3rd, 6th, 9th and 12th) reckoned from the Lagna, the child's longevity, it is declared, is only 2 months, or 6 months at the most.

विलग्नाधिपतिर्नीचे निधने वाऽस्तगो भवेत् ॥३१॥
कृच्छ्रेण जीवितं विद्यान्मृतप्रायो भविष्यति ।

वार्कजोऽपि वा is another reading.

Sloka 30½-31½.—If at a birth the lord of the Lagna be in depression, posited in the 8th house or be eclipsed, (or Saturn be in a similar position), the child will drag on a precarious existence and will be almost dead.

केतोरुदयः पूर्वं पश्चादुल्कादिपतननिर्घाताः ।
रौद्रे सति च मुहूर्ते प्राणेभ्यस्त्यज्यते जन्तुः ॥३२॥

Sloka 32.—A being that is born during a cruel Muhurta, when a Ketu is rising and immediately there are the fall of meteors, portentous thunder and the like, it will lose its life immediately.

तीव्रफ (ब) ल राजयोगा यवनाद्यैर्ये विनिर्मितास्तेषु ।
जायन्ते खलु कुलजारिष्टं तेषु प्रसूतानाम् ॥३३॥

Sloka 33.—Those that are born in the Rajayogas enumerated by the Yavanas and others, and whose effects are very harmful (cruel), will bring harm to the members of their family.

ग्रहणपरिवेषकाले जातः पापग्रहे विलग्नस्थे ।
पापेन दृश्यमाने जीवति पक्षत्रयं त्रिमासे वा ॥३४॥

लग्नेशे बलहीने is another reading.

Sloka 34.—One born during an eclipse or when there is a misty circle around the Sun or the Moon, when a malefic is posited in the Lagna or when a malefic aspects it (or when the lord of the Lagna is weak), will live for three fortnights or three months.

अंशाधिपजन्मपती लग्नपतिश्चास्तमुपागता यस्य ।
जन्मावसरे मरणं तस्य भवेत्कतिपयाहेन ॥३५॥

Sloka 35.—One, in whose nativity the lords of the Lagna, the sign occupied by the Moon and its Navamsa Rasi are all eclipsed, will die in a few days.

सन्धिचतुष्टयकाले जन्तोर्मृत्युं समादिशेत्तज्ज्ञः ।
पापयुतो दृष्टो वा चन्द्रः सौम्यैरदृष्टयुतः ॥३६॥

Sloka 36.—A wise man should predict the death of beings born at the four types of junctions, or when the Moon is conjoined with or aspected by a malefic, and when no benefics are in conjunction with or are aspecting her.

For सन्धि चतुष्टय see सं-नि-III-23.

उदयात्मजास्तरन्ध्रनवमव्ययसंस्थितः सपापेन्दुः ।
मरणमवश्यं कुरुते सौम्यग्रहवीक्षितो युतो न स्यात् ॥३७॥

Sloka 37.—If the Moon be aspected by or conjoined with malefics and not benefics, or if she be associated with malefics and occupies the Lagna, the 5th, 7th, 8th, 9th or 12th house and at the same time be not aspected by or conjoined with benefics, she will certainly bring about the death of the native.

लग्नाधिपजन्मपती षष्ठाष्टमरिःफगौ प्रसवकाले ।
अस्तमितौ मरणकरौ राशिप्रमितैर्वदेद्वर्षैः ॥३८॥

Sloka 38.—If the lords of the Lagna and the sign occupied by the Moon be posited in a nativity in the 6th, 8th or 12th house, or be eclipsed, they will conspire to destroy the native in as many years as the number of the Rasi they occupy denotes.

षष्ठाष्टमगे चन्द्रे लग्ने लग्नाधिपे दिवाजातः ।
दृष्टे शुभाशुभखगैः कृष्णेन्दौ वाऽपि सोऽल्पायुः ॥३९॥

Sloka 39.—When the Moon is posited in the 6th or the 8th house and the Lagna is occupied by its lord, or when the waning Moon is aspected by both benefics and malefics, one born by day will be short-lived.

लग्नाधिपतिश्चन्द्रो मरणपदस्थो हि कृष्णतां यातः ।
राहुयुतो दृष्टो वा निधनं स्यात्सप्तमे वर्षे ॥४०॥

Sloka 40.—The lord of the Lagna or the waning Moon occupying the 8th house and being aspected by or conjoined with Rahu, will cause the native's death in the 7th year.

क्षीणं यदा शशाङ्कं पश्येद्राहुः समागतः क्रूरैः ।
जन्मेशेऽस्तमयस्थे निधनं षष्ठाष्टमे वर्षे ॥४१॥

Sloka 41.—When Rahu associated with malefics aspects the weak Moon, or when the lord of the sign occupied by the Moon is eclipsed (or occupies the 7th house), the native will die in the 6th or the 8th year.

होराधिपतिर्द्यूने राहयुतो मरणमेव विदधाति ।
दिवसैस्त्रिसप्तसंख्यैर्मासे वर्षेऽथवा नियतम् ॥४२॥

Sloka 42.—The lord of the Lagna occupying in conjunction with Rahu the 7th house causes certain death in 21 days, months or years.

अर्केन्दुयोगराशिः पापयुतो यस्य केन्द्रनवमस्थः ।
निधनं कुरुतेऽवश्यं विषजलयोगान्न सन्देहः ॥४३॥

Sloka 43.—Find the Rasi represented by the addition of the Sphutas of the Sun and the Moon. If the same, a Kendra house or the 9th house from the said Rasi be occupied by a malefic, death will undoubtedly happen owing to poison or drowning.

यस्याष्टमगे पापे लग्नेशे पापसंयुते केन्द्रे ।
सौम्ययुतिदृष्टिहीने निधनं स्यात्सप्तमे वर्षे ॥४४॥

Sloka 44.—When at a birth a malefic occupies the 8th house and the lord of the Lagna associated with a malefic is in a Kendra without the aspect or association of benefics, the child born will die in the 7th year.

रविणा युक्तः शशिजः सौम्यैर्दृष्टो विनाशयति नूनम् ।
एकादशभिर्वर्षैर्देवाङ्केऽपि स्थितं जातम् ॥४५॥

Sloka 45.—If Mercury associated with the Sun be aspected by benefics, the yoga will undoubtedly bring about the death of the child in 11 years though ensconced on the lap of Gods.

दानं धेनो रुद्ररोद्रीमुखोनं भाग्यो भानुर्गोत्रजायानखेन ।
पुत्री नित्यं मृत्युभागाः क्रमाद्वै मेषादीनां तेषु जातो गतायुः ॥४६

Sloka 46.—The fateful degrees in the several signs from Mesha onwards are in their order 8, 9, 22, 22, 25, 14, 4, 23, 18, 20, 21 and 10. One born in these degrees (in the Lagna) will die soon.

Cf. सारावली, where it is stated almost in similar terms, except for Kanya whose fateful degree is 1°. But there it is stated that these are the fateful degrees of the Moon in the several signs.

चान्द्रं रूपं लोकशूगे वरज्ञः कुड्ये चित्तं भाग्यलोको मुखानाम् ।
मेने राज्यं मृत्युभागाः प्रदिष्टा मेषादीनां वर्णसंख्याभिरिन्दोः ॥४७

Sloka 47.—The fateful degrees of the Moon in the several signs beginning with Mesha are in their order 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12.

This agrees fully with बृहत्प्राजापत्य; the wording of फलदीपिका, is the same.

मृत्युभागगतश्चन्द्रः पापयुक्तो न सौम्ययुक् ।
निधने वाऽपि केन्द्रे वा मात्रा सह विनश्यति ॥४८॥

Sloka 48.—When the Moon occupying the fateful portion of a sign is associated with malefics without any benefics, or is posited in the 8th or a Kendra house, the child will die along with its mother.

लग्नेशो बलयुक्तश्चेत् त्रिकोणे केन्द्रगोऽपि वा ।
अरिष्टयोगे जातोऽपि बालो जीवति निश्चयात् ॥४९॥

Sloka 49.—Though born in an Arishta yoga, a child will certainly live long, provided the lord of the Lagna is strong and occupies a Kendra or Trikona house.

बली केन्द्रोपगः सौम्यो निधनेशविवर्जितः ।
अरिष्टयोगनाशाय प्रश्ने वा जननेऽपि वा ॥५०॥

Sloka 50.—A strong benefic unassociated with the lord of the 8th house and occupying a Kendra conduces to the nullification of an Arishta yoga at birth or query.

क्षेत्रे ग्रहस्तनौ वाऽपि सुखभे दशमेऽपि वा ।
नार्कयुक्तो बली यस्य योगारिष्टं विनश्यति ॥५१॥

Sloka 51.—If a strong planet unassociated with the Sun be posited in the 1st, 4th or 10th house, the Arishta yoga, will be nullified.

अनेकारिष्टयोगेषु बालो जीवति यत्नतः ।
जातस्य चन्द्रलग्ने तु सर्वग्रहनिरीक्षिते ॥५२॥
नश्यन्त्यरिष्टयोगा हि तमिस्रमिव भानुना ।

इति श्री वराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे ऽरिष्टयोगाध्यायः पंचमः ॥

Sloka 52,$52\frac{1}{2}$.—When there are many Arishta (harmful) yogas (planetary combinations), the child lives with difficulty; but if the Moon (or the Lagna) be aspected by all the planets, the native's Arishta yogas perish away as darkness does through the Sun.

Thus ends the 5th Adhyaya on 'Arishta yogas.'

षष्ठोऽध्यायः

उक्तं बालारिष्टं योगारिष्टं प्रयत्नतो वक्ष्ये ।
योगारिष्टदशायामुभयोस्तुल्यं यदा रिष्टम् ।१॥

Sloka 1.—The Arishta for children has been already explained Now I shall expound with all care the Yogarishtas (planetary combinations that bring about death in various periods) During the Dasa of a planet that produces a Yoga if there be also Balarishta, then the Arishta produced will be very great.

होरेश्वरेऽर्कसंस्थे जन्मेशे वाऽपि सौम्यदृग्घीने ।
केन्द्रगतैः पापैः स्याद्विंशत्यब्दे मृतिर्नूनम् ॥२॥

Sloka 2.—When the lord of the Lagna or of the Janma Rasi is conjoined with the Sun and is not aspected by any benefic, and when the malefics are posited in Kendras, the native will surely die in his 20th year.

भौमे लग्नं याते रविमन्दौ केन्द्रगौ बलोद्रिक्तौ ।
आविंशतेर्मृतिः स्याद्भङ्गो वा रोगयुक्तो वा ॥३॥

Sloka 3.—When Mars is posited in the Lagna and the Sun and Saturn possess great strength and occupy Kendras, the native will die within 20 years; in the absence of that, he will have fracture in his limbs or be afflicted with some disease.

कुजरवियुक्ते लग्ने चरराशौ मध्यसंस्थिते जीवे ।
सुतधर्मगते चन्द्रे जातस्याविंशतेर्मृतिर्भवति ॥४॥

Sloka 4.—If the Lagna be a moveable sign and be conjoined with Mars and the Sun, Jupiter be posited in the 10th house, and the Moon be in the 5th or 9th house, the person's death will happen before 20 years.

नीचांशगतश्चन्द्रोऽप्यष्टमसंस्थः क्षयी च मरणकरः ।
सौरिकुजाभ्यां दृष्टस्तस्यायुः पञ्चविंशतिः परमम् ॥५॥

Sloka 5.—The waning Moon when posited in the 8th house and in her debilitation Amsa will bring about the person's death. The native will live at the most 25 years when the Moon under the above Yoga is aspected by Saturn and Mars.

चन्द्राष्टमगैः पापैः सौम्यैरापोक्लिबस्थितैर्विबलैः ।
चन्द्रे निधनारिगते तस्यायुः पञ्चविंशतिः परमम् ॥६॥

Sloka 6.—When malefics occupy the 8th house from the Moon and benefics are weak, and occupy the Apoklima houses (3rd, 6th, 9th and 12th), and the Moon, is in the 6th or the 8th, the person will live at the most for 25 years.

लग्नेन्द्वोर्निधनपती केन्द्रगतावष्टमे ग्रहः कश्चित् ।
लग्नहिमांशू विबलौ जातस्यायुः परं त्रिंशत् ॥७॥

Sloka 7.—When the lords of the 8th houses reckoned both from the Lagna and the Moon are posited in Kendras, and there is a planet in the 8th house (from the Lagna), and the Lagna and the Moon are weak, the native will live for 30 years at the most.

अर्थव्ययर्क्षसंस्थौ क्रूरौ जीवोरगप्रसंयुक्तौ ।
सप्ताष्टमयोश्चन्द्रो जातस्यायुः परं त्रिंशत् ॥८॥

Sloka 8.—When two malefics conjoined with Jupiter and Rahu are posited in the 2nd and 12th houses and when the Moon occupies the 7th or the 8th house, the native's life will last at the most for 30 years.

अर्कस्यास्तमयस्थः क्रूरो जीवोरगप्रसंयुक्तः ।
षष्ठाष्टमगश्चन्द्रो जातस्यायुः परं त्रिंशत् ॥९॥

Sloka 9.—When a malefic is eclipsed by the Sun and is conjoined with Jupiter and Rahu, and the Moon is posited in the 6th or the 8th, the native will live for 30 years.

गुरुणा युक्तः शुक्रो लग्नगतः पञ्चमे कुजार्कियुते ।
वलरहितश्चेच्चन्द्रो योगे जातोऽल्पजीविनो नियतम् ॥१०॥

In the 2nd line, जीवितः पुरुषः is another reading.

Sloka 10.—When Venus in conjunction with Jupiter occupies the Ascendant, Mars conjoined with Saturn is in the 5th house, and the Moon is weak, the person born under this Yoga will surely be short-lived.

अष्टाविंशतिवर्षे मरणं चन्द्रार्कराहवः सहिताः ।
कुर्वन्ति तदा जन्तोर्जीवे व्ययगे तथा नियतम् ॥११॥

Sloka 11.—The Sun, the Moon and Rahu joined together conspire to bring about the death of the native in his 28th year; and it will be certain if Jupiter should also be posited in the 12th house.

लग्नाष्टमपतिचन्द्रौ केन्द्रगतावष्टमे ग्रहः कश्चित् ।
द्वाविंशे मरणं स्यान्न शुभैर्युक्तेक्षिते केन्द्रे ॥१२॥

Sloka 12.—When the Moon and the lord of the 8th house from the Lagna occupy Kendra houses and when there is a planet in the 8th house, the native will die at the age of 32 years, provided no Kendra house is aspected by or is conjoined with benefics.

क्षीणश्चन्द्रः स्वर्क्षे निधनेशे केन्द्रगेऽष्टमे पापे ।
लग्नेशे बलहीने जातस्यायुः परं त्रिंशत् ॥१३॥

Sloka 13.—When the waning Moon is posited in her own house, the lord of the 8th is in a Kendra and a malefic occupies the 8th, and when the lord of the Lagna is also weak, the native's maximum lease of life will be 30 years.

होरानिधनाधिपयोः स्फुटयोगः केन्द्रमृत्युराशिस्थः ।
तत्र समेतः पापो निधनं स्यात्सप्तविंशवर्षे तु ॥१४॥

Sloka 14.—Add up the figures denoting the positions of the lords of the 1st and the 8th houses. If this sum reveals a Kendra or the 8th house, and if a malefic should occupy it, the native will die in his 27th year.

In the 1st पाद, Yavana Jataka reads as होराजन्माधिपयोः ॥

रन्ध्रेश्वरे कोणगते विलग्ननाथेऽष्टमस्थेऽशुभयुक्तदृष्टे ।
जातश्चतुर्विंशतिवर्षजीवी शुभेक्षितौ तावपि मृत्युरेव ॥१५॥

Sloka 15.—When the lord of the 8th house is in a Kona (5th or 9th), and the lord of the Lagna is in the 8th conjoined with or aspected by malefics, the native will live only for 24 years, even if these two planets be aspected by benefics.

पापोदये सुरगुरौ शनिदृष्टे राहुणा समेते वा ।
यः कश्चिन्निधनगतो मरणं जनयेद्द्विनेत्रसंख्याब्दैः ॥१६॥

Sloka 16.—When a malefic planet is rising in the Lagna and Jupiter is aspected by Saturn or is associated with Rahu, and when the 8th house is occupied by some planet, the native will die in 22 years.

चापोदये is another reading for पापोदये.

होरेशे लग्नगते सक्रूरौ चन्द्रभास्करौ हिबुके ।
निधनेशे केन्द्रगते जातस्यायुः परं त्रिंशत् ॥१७॥

Sloka 17.—When the lord of the Lagna occupies the Lagna itself, the Sun and the Moon are in conjunction with malefics in the 4th house and the lord of the 8th is in a Kendra the native's maximum lease of life is 30 years.

सुतगौ is another reading for हिबुके । रन्ध्रगते is another reading for केन्द्रगते ।

अष्टमाधिपतौ केन्द्रे लग्नेशे बलवर्जिते ।
त्रिंशद्वर्षाण्यसौ जीवेद्द्वात्रिंशन्मितमेव वा ॥१८॥

Sloka 18.—When the lord of the 8th house is posited in a Kendra and the lord of the Ascendant is enfeebled, the person born will live for 30 or 32 years.

आपोक्लिमस्थिते चन्द्रे लग्नेशे तत्र संस्थिते ।
पापेक्षिते बलैर्हीने जीवेद्दशचतुर्गुणान् ॥१९॥

Sloka 19.—When both the Moon and the lord of the Lagna, are weak and aspected by malefics, and are posited in an Apoklima house (jointly or separately), the person born will live for 40 years.

In the last quarter, जीवेन्नेत्रगुणाब्दकान् and जीवत्यष्टचतुर्गुणान् are two other readings.

गुरुशुक्रौ च केन्द्रस्थौ लग्नेशः पापसंयुतः ।
आपोक्लिमस्थः सन्ध्यायां जातस्यायू रवित्रयम् ॥२०॥

Sloka 20.—When Jupiter and Venus occupy Kendras, and the lord of the Lagna is associated with malefics and is posited in an Apoklima house, one born during Sandhya (twilight) will live for 36 years.

पापमध्यगते सूर्ये लग्नस्थे शत्रुवेश्मनि ।
जातः स्याद्रोगपीडार्त्तः परमायू रवित्रयम् ॥२१॥

Sloka 21.—When the Sun, surrounded by malefics, occupies the Lagna identical with a sign owned by his enemy, one born under this Yoga will be always sickly, and his maximum lease of life will be 36 years.

रवीन्दू लग्नगौ यस्य केन्द्राष्टमविवर्जितैः ।
सौम्यैर्गुलिकवेलायां जातस्यायू रवित्रयम् ॥२२॥

Sloka 22.—When the Sun and the Moon occupy the Lagna, and benefics, any house other than a Kendra and the 8th, on born during Gulika's time will live for 36 years.

अष्टमनाथे लग्ने स्थिरराशौ जायते नरो यस्तु ।
चत्वारिंशद्वर्षे मरणं रन्ध्रे शुभेन संयुक्ते ॥२३॥

Sloka 23.—When the lord of the 8th house is in the Lagna identical with a fixed sign and when the 8th house is occupied by a benefic, the person born will meet with his death at the age of 40 years.

लग्नेशे निधनांशस्थे लग्नांशे निधनेश्वरे ।
पापयुक्ते तदा जातः पञ्चाशद्वर्षजीवितः ॥२४॥

Sloka 24.—When the lord of the Lagna is posited in a Navamsa owned by the 8th house, and the lord of the 8th house is in a Navamsa belonging to the Lagna and is also conjoined with a malefic, the person born will live for 50 years.

ग्रहैर्विरहिते केन्द्रे लग्नेशः पापवर्जितः ।
षष्टिवर्षात्परं नायुः पापैः पञ्चमसंस्थितैः ॥२५॥

Sloka 25.—When no planet occupies the Kendras, and the lord of the Lagna is unassociated with malefics and when malefics occupy the 5th house, the native will not live for more than 60 years.

लग्नेशे व्ययसंयुक्ते क्षीणे पापयुतेऽपि वा ।
षष्टिवर्षात्परं नायुर्न च लग्ने बृहस्पतिः ॥२६॥

Sloka 26.—When the lord of the Lagna is weak, conjoined with malefics or posited in the 12 house, the native will not live for more than sixty years provided Jupiter does not occupy the Lagna.

अष्टमाधिपतौ केन्द्रे भौमे लग्नं समाश्रिते ।
अर्कार्कजौ त्रिषष्ठस्थौ जीवेद्रुद्रचतुष्टयम् ॥२७॥

In the last quarter जीवेद्रुद्रांश्चतुर्गुणान् is another reading.

Sloka 27.—When the lord of the 8th house is posited in a Kendra, Mars is in the Lagna, and the Sun and Saturn occupy the 3rd and 6th, the native will live for 44 years.

वर्गोत्तमांशगे चन्द्रे लग्नस्थे पापवीक्षिते ।
सौम्यैर्बलविहीनैश्च द्वादशाब्दांश्चतुर्गुणान् ॥२८॥

Sloka 28.—When the Moon, posited in a Vargottamamsa and aspected by malefics, occupies the Lagna, and when the benefics are devoid of strength, the person born will live for 48 years.

सौम्यैः पापांशकर्क्षस्थैः पापैः केन्द्रगतैस्तथा ।
मध्यमायुरयं योगः सौम्यैः केन्द्रबिवर्जितैः ॥२९॥

Sloka 29—When benefics occupy malefic signs or Amsas, malefics are in Kendras and benefics in houses other than Kendras, a Yoga is produced which gives medium life.

उदयगते द्विशरीरे मन्दे चन्द्रेऽष्टमे व्यये वाऽपि ।
जातस्तत्र मनुष्यो जीवति वर्षं द्विपञ्चाशम् ॥३०॥

Sloka 30.--When the Lagna is a dual sign, and the Moon and Saturn are posited in the 8th or the 12th house, the person born will live for 52 years, (or, when Saturn occupies the Lagna identical with a dual sign, and the Moon is in the 8th or 12th house, etc.)

अलिकर्कियुते लग्ने सूर्ये पापान्विते शशी धनगः ।
गुरुरहिते केन्द्रे स्याच्छतार्धवर्षं च तस्यायुः ॥३१॥

Sloka 31.—When the Sun in conjunction with a malefic occupies the Lagna identical with Karkataka or Vrischika, the Moon is in the 2nd house and when Jupiter occupies a house other than a Kendra, the native lives for 50 years.

चतुरश्रगताः पापा लग्नात्कुर्वन्ति मध्यमायुर्हि ।
चन्द्रात्तथैव पापाः सौम्यैरनबेक्षिता न संयुक्ताः ॥३२॥

Sloka 32.—Malefics, posited in the 4th and 8th houses from the Lagna or from the Moon, give only a medium lease of life, provided they are neither aspected by nor conjoined with benefics.

सुखदशमे पापाश्चेन्निधने पापान्विते व्यये चन्द्रे ।
गुरुशुक्रावेकगतौ जातस्तत्रैव मध्यमायुः स्यात् ॥३३॥

Sloka 33.—When malefics are posited in the 4th, and 10th, the Moon is in the 12th, and Jupiter and Venus are conjoined somewhere, the native will have medium span of life.

शन्यंशे लग्नेशे निधनेश्वरसंयुते निशानाथे ।
षष्ठेऽष्टमव्यये वा जातस्य परामायुरष्टपञ्चाशत् ॥३४॥

Sloka 34.—When the lord of the Lagna occupies a Navamsa owned by Saturn, and the Moon conjoined with the lord of the 8th house is in any of the houses *viz* 6th, 8th and 12th, the person born will live for 58 years at the most.

षष्ठाष्टमव्ययगतैर्ग्रहैः समस्तैर्नृपालयोगः स्यात् ।
अस्मिन्योगे जन्तोः परमायुश्चाष्टपञ्चाशत् ॥३५॥

Sloka 35.—When all the planets are posited in the Dus-stthanas (6th 8th, and 12th) a Raja yoga is formed. Those that are born under this yoga will live for a maximum period of 58 years.

लग्नाधीशान्मृत्युषष्ठव्ययस्थाः पापाः सन्तो नैधनं वर्जयित्वा ।
अस्मिन् योगे जायते यो मनुष्यस्तस्यायुः स्यात् षष्टिवर्षं प्रसिद्धम् ॥

Sloka 36.—When malefics are posited in the 6th, 8th and 12th houses reckoned from the lord of the Lagna, and benefics in any house or houses other than the 8th, the person concerned will live for 60 years for certain.

होराजन्माधिपती ह्यस्तगतौ मृत्युराशिसंयुक्तौ ।
लग्नचतुष्टयरहिते देवगुरौ पञ्चषष्टिवर्षाणि ॥३७॥

Sloka 37.—When the lords of the Lagna and of the sign occupied by the Moon are eclipsed and posited in the 8th house (it may also mean-are posited in the 7th or the 8th), and Jupiter is posited in any house other than the Lagna and the Kendras, the person born will live for 65 years.

अर्कक्कुजमन्दयुक्ते लग्ने बलवर्जिते सुराचार्ये ।
चन्द्रे व्ययात्मजे वा सप्ततिवर्षं तु जीवितं विद्यात् ॥३८॥

Sloka 38.—When the Sun, Mars and Saturn are posited in the Lagna, Jupiter is weak and the Moon is in the 5th or the 12th house, the native will live for 70 years.

In the 2nd line, some books read आत्मजर्क्षे for आत्मजे वा, and च जीवति प्रायः for तु जीवितं विद्यात् ।

चतुराद्यैर्ग्रहैर्युक्ता लग्नद्वित्रिसुखा यदि ।
चिरायुस्तत्र जातश्च ज्ञानवानर्थवान् भवेत् ॥३९॥

Sloka 39.—When the first four houses beginning with the Lagna contain four or more planets, one born under this Yoga will be long-lived, wise and wealthy.

पञ्चमादिषु तैर्योगे षष्टिवर्षं स जीवति ।
नवमादिषु तैः सर्वैरल्पायुस्तत्र जातकः ॥४०॥

Sloka 40.—When the four houses beginning with the 5th contain 4 or more planets, the native will live for 60 years; if all the planets should occupy the last four houses, he will be short-lived.

क्रूरर्क्षस्थैः क्रूरैः सौम्यैः केन्द्राश्रितैरशीत्यब्दम् ।
जीवति तत्रोद्भूतो मिश्रैर्वा षष्टिवर्षं च ॥४१॥

Sloka 41.—When malefics are posited in malignant houses, and benefics are in Kendras, the native will live for 80 years If the above be mixed, *i. e.*, malefics and benefics in malignant houses, and the same in Kendras, the person born will live for 60 years.

गुरुचन्द्रौ हिबुकस्थौ लग्नेशे लाभगे बलाढ्ये स्यात् ।
सौम्ये दशमं याते त्वशीतिवर्षं च परमायुः ॥४२॥

Sloka 42.—When Jupiter and the Moon occupy the 4th house, the lord of the Lagna is strong and is in the 11th house and Mercury is posited in the 10th, the maximum lease of life is 80 years.

जीवांशकस्था रविभौममन्दाः केन्द्रं गता लग्नगते सुरेज्ये ।
रन्ध्रं विनान्यत्र गतास्तु शेषाः पञ्चान्विताशीतिमुशन्ति तस्य ॥४३॥

Sloka 43.—When the Sun, Mars and Saturn, all occupying Jupiter's Navamsa, are posited in Kendras, Jupiter is in the Lagna, and the rest are in houses other than the 8th, wise men declare 85 years for the native.

क्रूरर्क्षस्थैः क्रूरैः सौम्यक्षेत्रेषु संस्थितैः सौम्यैः ।
होरेशे च बलाढ्ये जातः परमायुराप्नोति ॥४४॥

Sloka 44.—When malefics and benefics occupy malefic and benefic houses respectively and when the lord of the Lagna is strong, the native will attain long life.

यदि नैधनगो भौमस्त्वर्को होरागतोऽपि वा प्रसवे ।
केन्द्रे चेत्सुरपूज्ये प्राणिति जातोऽत्र वर्षशतम् ॥४५॥

Sloka 45.—When in a nativity Mars occupies the 8th house, the Sun Lagna and Jupiter, a Kendra, the person lives for 100 years. (Another interpretation : Even when the Sun and Mars occupy the Lagna and the 8th respectively, the person will live for 100 years provided Jupiter occupies a Kendra.)

केन्द्रात्रिकोणनिधनेषु न यस्य पापा
लग्नाधिपः सुरगुरुश्च चतुष्टयस्थौ ।
भुक्त्वा सुखानि विविधानि च (सु) पुण्यकर्मा
जीवेच्च वत्सरशतं स विमुक्तरोगः ॥४६॥

Sloka 46.—He in whose nativity, the Kendras, Trikonas and the 8th house are devoid of malefics, and the lord of the Lagna and Jupiter occupy Kendras, will live for 100 years enjoying good health and all kinds of happiness and doing meritorious deeds.

In the 1st पाद, विपापकेषु is another reading for नयस्य पापा: ।

चरांशकस्था रविभौममन्दाः स्थिरांशकस्थौ भृगुदेवपूज्यौ ।
शेषास्तु युग्मांशमुपागताश्चेद्दीर्घायुरत्रावनिपालकोऽपि ॥४७॥

Sloka 47.—When the Sun, Mars and Saturn occupy moveable Navamsas, Jupiter and Venus, fixed ones, and the rest, dual ones, the person will enjoy long life and may even become a king.

ओजांशकस्थितशुभाः सुखधर्मसंस्थाः
पापास्तु युग्मभवनांशकलग्नसंस्थाः ।
चन्द्रो विलग्नभवने यदि पूर्णरश्मि-
र्जातोऽत्र याति शतमायुररोगतां च ॥४८॥

Sloka 48.—When benefics occupying odd Navamsa Rasis are posited in the 4th and 9th, malefics occupying even ones are posited in the Lagna and the Moon in full strength (with full rays) is in the Lagna, the person born under the Yoga lives for full 100 Years and in good health.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः
केन्द्रस्थितः शुभखगैरवलोक्यमानः ।
मृत्युं विधूय विदधाति सुदीर्घमायुः
सार्धं गुणैर्बहुभिरूर्जितराजलक्ष्म्या ॥४९॥

Sloka 49.—The lord of the rising sign when possessed of great strength and unaspected by malefic planets, but aspected by benefic ones and occupying a

Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

लग्नेश्वरादतिबली निधनेश्वरोऽसौ
केन्द्रस्थितो निधनरिःफगतैश्च पापैः ।
तस्यायुरल्पमथवा यदि मध्यमायु-
रुत्साहसङ्कटवशात्परमायुरेति ॥५०॥

Sloka 50.—When the lord of the 8th house being stronger than the lord of the Lagna occupies a Kendra, and malefics occupy the 8th and the 12th houses, the person born will be short-lived, or, if he lives a medium life, he may drag on his existence without energy.

अथामितायुर्योगलक्षणम् ।

Now the author gives the definition of Yogas for an unlimited span of life.

एकांशकस्था बुधजीवशुक्रास्त्वेकर्क्षगा लग्नमुपागताश्च ।
धर्मे शनौ जन्मनि यस्य जन्तो रसायनाद्यैर्युगमायुरेति ॥५१॥

Sloka 51.—When Mercury, Jupiter and Venus are posited in the same Navamsa, Rasi or Lagna, and Saturn is in the 9th house, the person born under the Yoga lives for a Yuga (1000 years) with the aid of tonics and so forth.

एकांशकस्था बुधजीवमन्दा धर्मे स्थिता लग्नमुपागताश्च ।
षष्ठेऽष्टमे वा हिबुके च यस्य सहस्रवर्षद्वयमत्र जातः ॥५२॥

Sloka 52.—When Mercury, Jupiter and Saturn (or Venus) are posited in the same Navamsa and in the 1st, 4th, 6th, 8th or the 9th house, the person born will live for 2000 years.

In the 1st half बुधजीवशुक्राः is another reading.

जीवांशकस्था सकला ग्रहेन्द्राः केन्द्राश्रिता धर्मधनाश्रिता वा ।
जातो नरः प्रव्राजितोऽथ बाल्ये युगान्तमायुर्बहुशास्त्रकर्ता ॥५३॥

Sloka 53.—When all the planets occupying a Navamsa of Jupiter are posited in Kendras, in the 9th or the 2nd houses, the person born under this Yoga will take to asceticism in his boyhood itself, compose many Sastraic works and live for a complete Yuga.

मन्दांशकस्था रविभौमजीवाः केन्द्राश्रिता धर्मयुता बलाढ्याः ।
क्षेत्रावसाने हिमगौ विलग्ने युगान्तमायुः श्रियमभ्युपैति ॥५४॥

Sloka 54.—When the Sun, Mars and Jupiter (or Venus) each occupying a Navamsa of Saturn are strong, posited in Kendras or in the 9th house and the Moon is in the Lagna at the end of a Rasi, the person born will live for a Yuga and attain wealth.

In the 1st पाद, रविभौमशुक्राः is another readng.

धर्मेश्वरे धर्मगते च यस्य भौमेन दृष्टे हिमगौ कुजांशे ।
मुनीश्वरोऽयं मुनियोगजातः शास्त्रादिकर्ता युगमायुरेति ॥५५॥

Sloka 55.—When the lord of the 9th house occupies that house itself and is aspected by Mars, and when the Moon occupies an Amsa of Mars (and is aspected by Mars ?) the person born under the ascetic Yoga will be a great sage and a writer of Sastraic and other works and live for a Yuga.

अक्षीणचन्द्रे सुहृदुच्चभांशे लाभाश्रिते लग्नमुपागते वा ।
धर्मास्थिते सूर्यसुते बलाढ्ये जातोऽत्र दीर्घायुरसंख्यवर्षः ॥५६॥

Sloka 56.—When the Moon is not waning, occupies a friend's house or Amsa or her exaltation Rasi or Amsa, and is posited in the 11th house or the Lagna, and Saturn in strength is in the 9th house, the person born under this Yoga will live for countless years.

गुरुमन्दावेकस्थावेकांशगतौ स्वधर्मकर्मस्थौ ।
अर्कोदये ससौम्ये जातो मुनिवल्लभोऽत्र दीर्घायुः ॥५७॥

Sloka 57.—When Jupiter and Saturn are conjoined and occupy the same degree in the 2nd, 9th or the 10th house, and the Sun along with Mercury is rising, the person born will be a favourite of sages and long-lived.

अतिदीर्घायुर्योगे जातो मुनिवज्जितेन्द्रियो भूत्वा ।
दिव्यौषधप्रयोगाद्बिलं प्रविष्टः करोति मन्त्रजपान् ॥५८॥

Sloka 58.—One born under a Yoga for inordinately long life will have the senses under control like a sage, be repeating sacred hymns and dwell in a cave by the application of divine medicines.

This shows that our ancients possessed means whereby they could make their bodies small or big, light or heavy, etc.

इत्यादियोगा यवनोपदिष्टा मयेरिताः प्राक्तनकर्मयोगात् ।
सर्वान् विनिश्चित्य दशान्तराले छिद्रेषु योगोक्तफलं नियोज्यम् ॥५९

इति श्री बराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे ऽ रिष्टयोगाध्यायः षष्ठः ॥

Sloka 59.—I have thus stated the above Yogas expounded by the Yavanas (Greeks) with the help of my previous Karma (actions). The cumulative effects of the Yogas will have to be declared in the untoward periods during the Dasas and their Bhuktis, after carefully analysing all the Yogas.

Thus ends the 6th Adhyaya on the 'Ascertainment of longevity under Special Yogas.'

सप्तमोऽध्यायः

अथ तेषां योगानामेकतमास्मिन्नगाश्च ये जाताः ।
तेषां दशानुनयनं स्पष्टं वक्ष्यामि यत्नतश्चाहम् ॥१॥

Sloka 1.—I shall now explain clearly and carefully the method of arriving at the exact Dasa-periods for those that are born under any one of the Yogas shown in the previous Chapter.

मययवनसिद्धसेनप्रबोधमाण्डव्यविष्णुगुप्ताद्यैः ।
आयुर्दायविभागो नृणां सम्यक् पुरातनैः कथितः ॥२॥

Sloka 2.—The various systems of computing men's (total life period contributed by the planets) have been well expounded by the ancients such as Maya, Yavana, Siddhasena, Prabodha, Mandavya and Vishnugupta.

Pindayus

एकोनविंशतिसमा भानोश्चन्द्रस्य पञ्चकृतिरब्दाः ।
भौमस्य तु तिथिसंख्या बुधस्य षट्कद्वयं विनिर्दिष्टम् ॥३॥
पञ्चदशाब्दाश्च गुरोः शुक्रस्याप्येकविंशतिः कथिताः ।
मन्दस्य विंशतिसमाः परमोच्चस्था ग्रहाः प्रयच्छन्ति ॥४॥

Slokas 3-4.—When the planets, the Sun and others, are in their highest exaltation degrees, they contribute in their order 19, 25, 15, 12, 15 21 and 20 years towards a man's total life-period.

स्वोच्चादर्धं नीचे तदन्तरस्थेऽनुपाततः कल्प्यम् ।
विधिनैवं खचराणां दशानुनयनं क्रमेण कर्तव्यम् ॥५॥

Sloka 5.—A planet occupying its lowest debilitation-point contributes only half the number of years given above; the number of years it contributes when it occupies an intermediate position (between debilitation and exaltation) will have to be found out by the rule-of three process. In this manner, the Dasa-periods of all the planets in their order have to be calculated.

नीचोच्चविवरगगतिं स्वदशापिण्डेन ताडयेद्धीमान् ।
षष्ठ्यादिशेषणीयं वर्षान्तं कल्पयेद्यथान्यायम् ॥६॥

यद्युच्चान्तिकविवरं पिण्डाच्छोध्यं ग्रहस्य तस्यायुः ।
नीचसमीपाद्विवरं पिण्डार्धयुतं ग्रहस्य तस्यायुः ॥७॥

Slokas 6-7.—A wise astrologer should multiply the difference in degrees between a planet's debilitation-point and its actual position in the nativity by one half of its total number of Pindayurdaya years and then deduce the period of Ayurdaya contributed by the planet.

मूढारिदृश्यहरणं युद्धासुरसंनिकर्षहरणं च ।
हरणानि ज्ञात्वैवं गुरूपदेशेन कर्तव्यम् ॥८॥

Sloka 8.—Deductions such as are for planets that are eclipsed, that are in inimical houses, and that are in the visible half of the zodiac, as well as for those that are at war and those that are in close proximity to Rahu (?), will have to be made after ascertaining them from the preceptor's instructions.

तस्यैवमंशकदशामेवं कृत्वा व्ययादिहरणं च ।
पूर्वदशासु समार्धं त्यक्त्वा शेषं ग्रहस्य शुद्धायुः ॥९॥

Sloka 9.—The life-period according to the Amsayurdaya-system should thus be calculated by the above method and the deductions for planets posited in the six Rasis beginning with the 12th house counted backwards will have also to be made likewise. Leaving off an exact half of the years contributed by those planets which are under the above circumstances, *viz*, eclipse, debilitation, etc., the remaining should be taken as the net period of years contributed by the several planets towards the longevity of the person.

एकद्वित्रिचतुर्थपञ्चमरसान् भागान् हरन्ति व्यया-
द्वामं यात्सुपदक्रमेण भवने पापेषु सत्सुक्तवत् ।
अर्धं याति शुभाशुभैस्तु सहिते पापस्य भागं हरेत्
त्र्याद्येष्वेकगतेषु वीर्यिहरणं कुर्यान्न शेषेषु च ॥१०॥

Sloka 10.—When malefics occupy the six signs beginning with the 12th house counted backwards, deductions from their contributions will have to be made in the order of 1, $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, and $\frac{1}{6}$ respectively ; when benefics occupy these houses, the reductions enjoined are a half of the above ones in the several houses; when both benefics and malefics are combined in these houses, the reductions due to the malefics alone need be made; and when more than two planets are posited in a house, the reducton due to the strongest of them alone should be made and not for the others.

त्र्यंशं रिपोर्भवनगेऽवनिजं च मुक्त्वा
चास्तं गतेऽर्धहरणं शनिशुक्रवर्जम् ।
भङ्गे त्रिकांशमथवा सुरसंनिकर्षे
चन्द्रार्कयोः क्षयमुपैति तदर्धकार्धम् ॥११॥

Sloka 11.—All planets except Mars occupying inimical houses will lose a third of their contribution; one eclipsed will lose half of its contribution execpt Venus and Saturn; one defeated in a planetary fight will lose $\frac{1}{3}$; and the Sun and the Moon in conjunction with Rahu (or Ketu?) lose $\frac{1}{12}$ th of their contribution.

होरेश्वरांशकसमानि ददाति लग्नं
लग्ने शुभे बलयुते चतुरंशयुक्तम् ।
पापान्वितेऽपि विबले चतुरंशहीनं
होरादशा तु विधिना परिकल्पिता स्यात् ॥१२॥

Sloka 12.—The Lagna contributes as many years as the number of the Navamsa (counted from Mesha) progressed by the lord of the Lagna. When the Lagna is strong and is occupied by a strong benefic, the years should be increased by a ¼th of the Ayus obtained. The Ayus should be quadrupled when the lord of the Lagna is conjoined with benefics or friends. When the Lagna is weak or conjoined with malefics, a fourth of the Ayus should be deducted. Thus should the Dasa of the Lagna be calculated.

उच्चनीचविधिनायुराप्यते यत्र सम्यगधियोगसंभवः ।
सद्गृहत्वमुपगच्छति लग्नं यत्र चास्तभवनं ग्रहयुक्तम् ॥१३॥

Sloka 13.—The longevity is correctly arrived at by calculating a planet's exact position from its exaltation and debilitation, where there is some benefic conjunction, or when the Lagna is strong and is a benefic house, or when the 7th house is occupied.

Another interpretation :—Where there is good planetary conjunction for the Lagna, the Ayus is obtained by उच्चनीचविधि. The Lagna becomes strong and benefic when there is a planet in the 7th house.

उच्चनीचदशामार्गं सामान्यं सर्वदेहिनाम् ।
दशासंस्कारभेदेन द्विप्रकारं प्रचक्षते ॥१४॥

Sloka 14.—The method of finding the total life-period of a person by the उचच्चनीच process is common to all beings; but, it is of two kinds on account of the difference between Dasa and Samskara (process of rectification by proper deductions, etc.)

कुर्याद्दशासु संस्कारमंशकैर्बलवत्तरैः ।
तयोर्बलाबलेनैव कल्पयेन्मतिमान्नरः ॥१५॥

Sloka 15.—For the various Dasa periods, rectification or deductions (संस्कार) will have to be made through the strongest of the Navamsas. And this will have to be made by an intelligent astrologer after considering the relative strength of the two.

Amsayus.—अथांशायुः

राश्यंशकला गुणिता द्वादशनवभिर्ग्रहस्य भगणेभ्यः ।
द्वादशहृतावशिष्टं वर्षाद्युपलक्षितं यथान्यायम् ॥१६॥

Sloka 16.—The figures of a planet in signs, degrees, minutes are to be multiplied by 108 and divided by 12. The remainder will indicate according to the rule the years, etc., contributed by the planet.

स्वांशत्रिभागनिजगृहवर्गोत्तमसंस्थिते द्वयं गुणकः ।
वक्रोच्चयोस्त्रिगुणितं नीचेऽर्धं क्षीयते विशेषेण ॥१७॥

Sloka 17.—When a planet occupies its own Navamsa, Drekkana, Rasi, or Vargottama Navamsa, the multiplier is 2. The Ayurdaya has to be trebled when the planet is retrograde or is in exaltation, and halved when the planet is in depression.

पूर्वोक्तहरणमस्मिन् कुर्याद्भौमस्य शत्रुहरणं च ।
उदितनवांशकसदृशानब्दानुदयस्य कल्पयेन्मतिमान् ॥१८॥

Sloka 18.—The deductions referred to above in connection with Pindayus must be done here too except for Mars and also while occupying an inimical house. And an intelligent astrologer should allot as many years for the Lagna as there are Navamsas that have risen in it.

अंशोद्भवं विलग्नात्पैण्डं भानोर्निसर्गजं चन्द्रात् ।
एतेषां यो बलवांस्तस्यायुं कल्पयेदायम् ॥१९॥

Also see जा–पा V-8.

Sloka 19.—Of the several kinds of Ayurdaya, the Amsayurdaya system should be adopted when the Lagna is strongest; the Pinda one when the Sun is powerful and the Nisargajayus when the Moon is endowed with full strength.

क्षेत्रोच्चमित्रभागे ग्रहैः समस्तैस्तदांशजनितश्च ।
अर्केन्दुलग्नरहितैर्ग्रहैस्तदांशोद्भवो दशामार्गः ॥२०॥

Sloka 20.—When all the planets are posited in their own houses, exaltation signs or friend's houses or Navamsas, then the Amsayurdaya system should be adopted ; so also will be the case when planets are not associated with the Sun, the Moon or the Lagna.

अथ जीवशर्मायुः Jeevasarmayus.

अपरं दशानुनयनं स्वकीयमार्गेण जीवशर्मोक्तम् ।
तस्मादायुर्दायं वक्ष्ये विषयप्रकारं च ॥२१॥

Sloka 21.—There is another method of finding out the Dasa (total life - period) expounded by Jeevasarman according to his own doctrine. (A planet contributes according to him, one-seventh of the maximum period of of man's existence *i. e.*, 120 years, 5 days.) Hence, I shall now treat of that system of Ayurdaya and also the procedure for calculating the same.

Vide also जा-पा V-17-Notes.

परमायुषः स्वरांशो ग्रहदायो जीवशर्मणाप्युक्तः ॥ is another reading.

नीचोच्चविवरगकला विभज्य ननतायरैः समा लब्धाः ।
रम्य नल नात गुणिता विभज्य तेनैव मासदिननाड्यः ॥२२

Sloka 22.—Find the difference between a planet's actual position and its debilitation-point and convert the same into minutes. Divide the result by 21600. The quotient thus obtained will give the years. Multiply the remainder by 12 and divide the product by 21600 and the quotient will reveal the months. Again multiply the remainder by 30 and divide the product as before. The quotient will give the days. Now multiply the remainder got, by 60 and divide as before, and the quotient will give the Ghatis.

सय(17)यज्ञ(1)रुद्र(22)ज(8)बला(35)च्छोध्यं तुङ्गात्समीपतः पिण्डम्।
नीचसमीपात्पिण्डं विवरं यदि तेषु संयोज्यम् ॥२३॥

Sloka 23.—If the planet occupies a position close to its exaltation point, subtract the figure representing its position from 17 years, 1 month, 22 days, 8 ghatikas and 34 Vighatikas. If it is near its debilitation-point, then the difference should be added to them.

हरणं यत्पूर्वोक्तं प्रथमेऽप्यत्रापि कारयेत्प्राज्ञः ।
मन्दासितमूढहरणं भौमस्य न शत्रुहरणं च ॥२४॥

Sloka 24 —A wise man should do all the deductions mentioned already, save for Saturn and Venus when they are eclipsed and for Mars when he occupies an inimical house

होरायामुदितांशप्रमाणमायुर्ददाति लग्नं च ।
पापग्रहे तु लग्ने चतुरंशस्त्यज्यतेऽन्यथा तु युतिः ॥२५॥

Sloka 25.—The Lagna contributes for a man's life as many years as there are Navamsas that have risen. If there should be a malefic posited in the Lagna, the contribution for the Lagna will have to be reduced by one-fourth. If, on the other hand, a benefic occupies it, the contribution should be enhanced by a fourth.

अर्थव्ययक्षौं ग्रहसंप्रयुक्तौ लग्नाद्व्ययार्थौ शशिलग्नराशेः ।
ग्रहेण युक्तौ यदि जीवशर्ममतं गुरौ मध्यगतेऽम्बुगे वा ॥२६

सर्वे ग्रहा नीचसमीपसंस्थास्तत्प्रोक्तमार्गे बलवर्जितास्तु ।
कश्चिद्ग्रहो लग्नगतोऽस्तगो वा तदा स्वरां (7)शेन दशा प्रकल्प्या ॥२७

Slokas 26-27—In the opinion of Jeevasarman, if there be planets occupying both the 2nd and the 12th houses from the Lagna or from the Moon, or if Jupiter occupy the 10th or the 4th house, if all the planets be near their debilitation point and be weak, or be posited in the Lagna or the 7th house, the contribution of each of the several planets will have to be fixed at $\frac{1}{7}$th of the total period of human life.

अथ भिन्नाष्टवर्गे त्रिकोणशोधनम्-

Trikona reduction in Bhinnashtakavarga.

राशिचक्रं यथामार्गं निक्षिप्येष्टग्रहस्य च ।
त्रिकोणशोधनं कुर्यादादौ सर्वेषु राशिषु ॥२८॥

Sloka 28.—Drawing the Rasi-chakra as usual and putting the benefic dots of the Ashtaka Varga of the planet required, the Trikona reduction should first be gone through for all the Rasis.

त्रिकोणास्तु कथं प्रोक्ता मेषसिंहहयाः क्रमात् ।
वृषकन्यामृगास्याश्च तुलाकुंभयमास्तथा ॥२९॥

कर्किवृश्चिकमीनास्ते त्रिकोणाः स्युः परस्परम् ।
त्रिकोणेषु च यन्न्यूनं तत्तुल्यं त्रिषु शोधयेत् ॥३०॥

एकस्मिन् भवने शून्ये तत्त्रिकोण न शोधयेत् ।
भवनद्वयशून्यत्वे शोधयेदन्यमन्दिरम् । ३१॥

समत्वे सर्वगेहेषु सर्वं संशोधयेद्बुधः ।

Slokas 29-31.—Mesha, Simha and Dhanus; Vrishabha, Kanya and Makara; Mithuna, Tula and Kumbha ; and Karkataka, Vrischika and Meena are called Trikonas among themselves or to one another. In the Trikonas, whichever figure is least, the same should be substituted in the other two. If one of the three be void of benefic dots, no reduction need be made. If two out of the three be vacant, remove the figure in the third also. If all the three houses should have equal number of dots, remove all the three figures.

अथैकाधिपत्यशोधनम्

एवं त्रिकोणं संशोध्य पश्चादेकाधिपत्यजम् ॥३२॥
क्षेत्रद्वये फलानि स्युर्यदि संशोधयेद्बुधः ।
क्षीणेन सह चान्यस्मिच्छोधयेद्ग्रहवर्जिते ॥३३॥
ग्रहयुक्ते फलैर्हीने ग्रहहीने फलाधिके ।
ऊनेन सह चान्यस्मिच्छोधयेद्ग्रहवर्जिते ॥३४॥
फलाधिके ग्रहोपेते चान्यस्मिन् सर्वमुत्सृजेत् ।
सग्रहाग्रहतुल्यत्वे सर्वं संशोध्यमग्रहात् ॥३५॥
उभयोर्ग्रहसंयोगे न संशोध्यं कदाचन ।
उभाभ्यां ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ॥३६॥
एकस्मिन् भवने शून्ये न संशोध्यं कदाचन ।
कुलीरसिंहयो राश्योः पृथक क्षेत्रफलं स्मृतम् ॥३७॥

Slokas 32-37.—Having thus done the reduction in respect of Trikonas, one should do that for those pairs of Rasis having a common lord in the way described below: Should the two houses owned by a planet both contain benefic dots it is only then that a wise astrologer should resort to this reduction. When one of the signs owned by a planet contains a smaller number of benefic dots than the other which is void of any planet, the smaller number should be adopted for both the signs. When the sign occupied by a planet contains a greater number of benefic dots than the other having no planet in it, remove all the dots from the latter. If there be an equal number of benefic dots in both the houses owned by a planet and if one of them alone be occupied, remove all the dots from the other. When both the houses are occupied by planets, no reduction need be made. When both the signs are without planets and contain an equal number of benefic dots, remove the dots from both. If one of the houses be devoid of benefic dots, no reduction need be effected. The benefic dots in the signs Karkataka and Simha should not be disturbed, but kept in tact.

राशिगुणाकारः— Rasi multipliers.

शोध्यावशिष्टं संस्थाप्य राशिमानेन वर्धयेत् ।
ग्रहयुक्ते तु तद्राशौ ग्रहमानेन वर्धयेत् ॥३८॥
गोसिंहौ दशगुणितौ वसुभिर्मिथुनालिनौ ।
वणिङ्मेषौ च मुनिभिः कन्यकामकरौ शरैः ॥३९॥
शेषाः स्वसंख्यागुणिताः राशीनां गुणकाः स्मृताः ।

Slokas 38-39½.—The resultant figures remaning after the above-mentioned two reductions in the several signs are to be multiplied each by its corresponding Rasi-multiplier. If a particular Rasi be occupied by a planet, then the number of benefic dots should be further multiplied by the respective planet-multiplier. The Rasi-multiplier for Vrishabha and Simha is 10; for Mithuna and Vrischika, 8; for Mesha and Tula, 7; for Kanya and Makara, 5 ; and the multipliers for the remaining signs are Karkataka, 4, Kumbha, 11, Dhanus, 9 and Meena, 12.

ग्रहगुणाकार :—Planet—multipliers.

जीवारशुक्रसौम्या दशवसुसप्तेन्द्रियैः क्रमाद्गुणिताः ॥४०॥
बुधसंख्या शेषाणां राशिगुणा ग्रहगुणाः पृथक् कार्याः ।

राशीनां गुणकारैश्च फलानि गुणयेत् पृथक् ॥४१॥
सति तत्र ग्रहैर्युक्ते गुणयेद्ग्रहसंख्यया ।

Slokas 40-41½.—The multipliers for Jupiter, Mars, Venus and Mercury are 10, 8, 7 and 5 and for the rest, it is the same as for Mercury, *i. e.*, 5. The Rasi-multipliers and planet-multipliers should be treated separately. The benefic dots in the several Rasis should be separately multiplied by the Rasi-multiplier. If there is a planet also in the Rasi, the number of benefic dots should be multiplied by the planet-multiplier.

अथ ग्रहायु:—Planets' Contribution to Life.

एवं संगुण्य संयोज्य सप्तभिर्गुणयेत्पुनः ॥४२॥
सप्तविंशतिसंभक्तात्तस्माल्लब्धं तु वत्सराः ।
शिष्टं रूपैर्नगैर्नाचैर्हत्वा हृत्वा पृथक् पृथक् ॥४३॥
हारेण तेन लब्धाः स्युर्मासाहर्घटिकाः क्रमात ।
सप्तविंशतिवर्षाणि मण्डलं परिकीर्तितम् ॥४४॥
तद्भागशुद्धाः संग्राह्या मण्डलाधिकवत्सराः ।

S*loka* 42-44½.—Having thus multiplied separately and added the products, the result should be multiplied by 7 and divided by 27. The quotient will represent the number in years contributed by the planet. When the remainder is multiplied by 12 and divided by 27, we get the number of months Similarly, when the remainder now obtained is multiplied by 30 and divided by 27, we get the number of days ; and lastly, when the last remainder is multiplied by 60 and divided by 27, we get the number of Ghatikas. 27 years constitute a Mandala. When a figure divided by 27 yields a remainder, the remainder alone should be taken as the number of years contributed.

अन्योन्यमर्धहरणं ग्रहयोगे तु कारयेत् ॥४५॥

नीचेऽर्धमस्तगेऽप्यर्धं हरणं तत्र कारयेत् ।
शत्रुक्षेत्रे त्रिभागोनं दृश्यार्द्धहरणं तथा ॥४६॥

रणभङ्गे त्रिकांशोनं तथा पातेऽर्कचन्द्रयोः ।
बहुले हरणे प्राप्ते कारयेद्बलवत्तरम् ॥४७।

पश्चात्संयोज्य तत्सर्वं वाराङ्केन विवर्धितम् ।
मातङ्गलब्धं शुद्धायुर्भवतीति न संशयः ॥४८॥

S*lokas* 45-48.—When a planet is conjoined with another, the contributions of both the planets should be reduced by a half. If a planet be debilitated or eclipsed, then also it will lose half its contribution. A planet posited in an enemy's house will lose $\frac{1}{3}$ of its contribution. The reduction in the contribution of planets that are posited in the visible half of the zodiac will have to be made as before. For a planet vanquished in planetary war or occupying a position within the (पात) range of the Sun and the Moon, a reduction by a third should be made. When several reductions crop up for a single planet, only the greatest need be done. The figures for the several planets should be added up and multiplied by 324 and divided by 365. The quotient got will be undoubtedly the net Ayus contributed by all the planets.

पूर्ववद्दिनमासाब्दं कृत्वा तस्य दशा भवेत् ।
एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ॥४९॥

Sloka 49.—The Dasa of each planet in terms of years, months, days etc., should be found out in the above manner. Thus should the Dasas of all the planets be found out separately.

अष्टवर्गदशामार्गः सर्वेषामुत्तमोत्तमः ।
केन्द्रेष्वन्यतमस्थे शशिनि ग्रहसंयुतेऽष्टवर्गेण ।
आयुर्दायं कुर्याद्दशमर्क्षे क्रूरसौम्ययुते ॥ ५० ॥

Sloka $50\text{-}50\frac{1}{2}$.—Of all the systems of Dasas (Ayus), the Ashtakavarga one is the very best. One's Ayurdaya should be computed by the Ashtakavarga process, when the Moon in conjunction with a planet is posited in one of the Kendras, and the 10th house is occupied by both benefics and malefics.

अथ समुदायाष्टवर्गायु :—

अष्टवर्गं समुद्धृत्य ग्रहाणां राशिमण्डले ।
प्राग्वत् त्रिकोणं संशोध्य पश्चादेकाधिपत्यजम् ॥५१॥

Sloka 51.—Find the total of all the benefic dots in each of the Rasis of the 7 Ashtakavargas, and you get the Sarvashtaka varga figures. Now, effect first the Trikona reduction as before and then, the Ekadhipatya one.

एकस्मिन् मण्डलाधिक्ये शोधयेच्चक्रमण्डलम् ।
द्वादशैव तु गृह्णीयादेवं सर्वेषु राशिषु ॥५२॥

Sloka 52.—If the figure in any Rasi exceed 12, then subtract from it 12 or multiplies of 12 (if necessary) and keep the remainder in tact. All the Rasis should be similarly treated.

पूर्वोक्तगुणकारैस्तैर्वर्धयेच्च पृथक् पृथक् ।
एकीकृत्य तु तत्सर्वं सप्तभिर्गुणयेत्पुनः ॥५३॥
सप्तविंशत्या च भाज्यं लब्धमायुः प्रदृश्यते ।
द्वादशादिगुणं शिष्टं मासाद्यं हारभाजितम् ॥५४॥

Slokas 53-54.—These should then be multiplied by their respective Rasi and Graha multipliers and their sum-total should be further multiplied by 7 and then divided by 27. The quotient will reveal the requisite Ayus in years, months, days, etc.

शतोर्ध्वं यदि तत्पिण्डं मण्डलोनाव (100) शेषयेत् ।
शतमेव तु गृह्णीयाद्दीर्घायुर्योगसंभवे ॥५५॥
सर्वं संयोज्य तत्पिण्डं वाराङ्गेन विवर्धितम् ।
मातङ्गभक्तं लब्धायुर्मातङ्गाब्दं प्रचक्षते ॥५६॥

Slokas 55-56.—When the figure exceeds 100, remove as many hundreds as may be necessary. If the native be declared as long-lived, then 100 alone should be taken. The Ayus should then be rectified by multiplying the same by 324 and dividing by 365.

सर्वग्रहेभ्यः शुद्धायुः पिण्डरूपं विनिर्दिशेत् ।
ग्रहाणां तु विभागार्थमुपायस्त्विह कथ्यते ॥ ५७ ॥

Sloka 57.—The rectified Ayus got from all the planets should be shown in a collective form. The actual contributions derived from each of the several planets should be ascertained in the following manner.

व्यस्ताष्टवर्गकदशा चैकीभूता घटीकृता ।
तमेव हारं सर्वेषामनष्टं स्थापयेत् क्वचित् ॥ ५८ ॥

Sloka 58.—The Dasa-periods obtained through the Bhinnashtakavarga process should be totalled and converted into Ghatikas and this figure should be preserved as it is (without any reduction) for being used as divisor in the case of all planets.

समस्ताष्टकनाड्यस्तु भिन्नाष्टकदशाहताः ।
भागहारहृताल्लब्धं ग्रहस्यायुर्भविष्यति ॥ ५९ ॥

Sloka 59.—The total Ashtakavarga Ghatikas referred to above should be multiplied by the several Bhinnashtakavarga Dasa-periods and then divided by the divisor aforesaid. The quotient will reveal the years contributed by the planets.

दिनमासाब्दपर्यन्तं कृत्वा पूर्ववदाचरेत ।
एवं ग्रहाणां सर्वेषां शुद्धायुः स्यात् पृथक् पृथक् ॥ ६० ॥

Sloka 60.—The days, months and years should be computed as mentioned above. Thus should be calculated the exact periods of Ayus contributed by each of the several planets.

समुदायदशामार्गे एवं क्रम उदाहृतः ।
राशितुल्यानि वर्षाणि प्रयच्छन्त्युदयो बली ॥ ६१ ॥

Sloka 61.—The process of finding out the Dasa-periods of the several planets through the figures in the Sarvashtakavarga has been already explained. When the Lagna is strong, it contributes as many years as are signified by the Lagna Rasi.

उभयत्रापि विज्ञाय लग्नदायं विनिर्दिशेत ।
अष्टवर्गदशामार्गं सर्वेषां संमतं विदुः ॥ ६२ ॥

Sloka 62.—It is only after ascertaining by both the methods that one should fix up the years contributed by the Lagna. The process of finding out the Dasa-periods through the Ashtakavarga method is acceptable to all.

ग्रहैक्यस्य दशाभावे भेदमार्गं प्रकल्पयेत् ।
तदोच्चनीचमार्गेण दशां कुर्याद्विचक्षणः ॥ ६३ ॥

Sloka 63.—In the case of any difficulty in ascertaining the Dasa-periods of planets owing to their being conjoined with other planets, a different method should be resorted to. A clever astrologer should calculate the Dasas of the planets through their exaltation and depression positions,

नीचारिभवनयातैर्ग्रहैः समस्तैस्तदंशगैर्वाऽपि ।
यवनाचार्यमतेन ग्रहदायं कल्पयेन्मतिमान् ॥ ६४ ॥

Sloka 64.—In the case of planets occupying depression, or inimical Rasis or Amsas, a wise astrologer should determine the contributions of the planets according to the method laid down by Sage Yavana.

ग्रहसहिते केन्द्रस्थे चन्द्रे केन्द्राद्बहिः स्थितैः शेषैः ।
समुदायाष्टकविधिना ग्रहदायं कल्पयेन्मणित्थमतात् ॥ ६५ ॥

Sloka 65.—When the Moon occupies a Kendra house in conjunction with another planet, and when the other planets are posited outside the Kendra houses, one ought to adopt the Samudayashtakavarga method for ascertaining the contributions of the several planets. This is the view of Manittha.

एकत्र गतैः सर्वैः केन्द्रादन्यत्र संस्थितैर्जन्तोः ।
आयुर्दायविभागैर्दशाफलं ज्ञायते नैव ॥ ६६ ॥

Sloka 66.—If, at a birth, all the planets are posited in a single house other than a Kendra, the effects of the Dasa-periods arising through the Ayurdaya contributions of the planets cannot be ascertained at all.

अल्पायुर्योगभवा दीर्घायुर्योगजास्तु ये मनुजाः ।
तेषां दशाविभागैरायुर्ज्ञातुं न शक्यते नूनम् । ६७ ॥

Sloka 67.—In the case of people born with only a short lease of life and of those endowed with long life, it is not at all possible to determine life through the planetary Dasa-periods.

षष्ठाष्टमव्ययगतैः पापैरल्पायुरादिशेत्तज्ज्ञः ।
सौम्यैर्विपरीतं स्यान्मिश्रखगैर्मध्यमायुरादेश्यम् ॥ ६८ ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे आयुर्दायाध्यायः सप्तमः ॥

Sloka 68.—In the case of persons born with malefics posited in the 6th, 8th, and 12th houses, astrologers declare short life. If benefics occupy these houses, it will be reverse. If mixed, he will have middle, life.

Thus ends the 7th Adhyaya on 'Ayurdaya' in the work Horasara, written by Prithuyasas, the son of Varahamihira.

अष्टमोऽध्यायः

अथ दशाफलनिरूपणम् ॥

होरादिनेशशशिनां प्रबलो भवेद्य-
स्तत्कण्टकादिषु गता कथिता दशेशाः ।
पूर्वा दशातिबलिनः सदृशोऽब्दवृन्दो
साम्ये भवेच्च शरदां प्रथमोदितस्य ॥ १ ॥

Sloka 1.—Of the Lagna, the Sun and the Moon, whichever is strongest, his Dasa comes first. Then follow in their order of strength those that are situated in the Kendra and other houses. If they possess equal strength, that which gives a larger number of years will lead. If there be equality even in the number of years contributed, that which rises first after the next conjunction will take precedence; and when the risings are also simultaneous, that which has the first mention will have the lead.

वयोमुखेषु त्रिषु च त्रयः स्युर्लग्नार्कचन्द्रा बलसन्नियोगात् ।
यथाबलं कालविधानमेत्य त्रिधाऽऽहिता हि त्रिभिरेव विद्यात् ॥२॥

Sloka 2.—According to the strength of the Lagna the Sun and the Moon, the three stages of life of the native will be effective, in order. It should be understood that it is through these three significators that the effectiveness (strength) or otherwise of these three stages is to be ascertained or determined.

See बृ जा. VIII-1. Also श्री-प. p-121.

स्वोच्चास्थितो मित्रभगः स्ववर्गे स्वर्क्षेऽपि चान्यैरशुभैरदृष्टः ।
जन्माधिपस्तद्गुणवीर्यवान् स्यात्तज्जन्मकालेऽपि शुभप्रदः स्यात् ॥३॥

Sloka 3.—If the owner of the sign occupied by the Moon be exalted, occupy a friend's house, be in his own Varga, or his own Rasi and have no aspect of other malefics, he will reveal in a powerful manner all the planet's qualities and prove propitious to the native even from his very birth.

त्रिषट्कलाभेषुगतैः समस्तैः सौम्यैः सुखादीनि भवन्ति बाल्ये ।
तत्रैव पापैर्वयसोऽन्त्यकाले जायार्थपुत्रा हि भवन्ति सम्यक् ॥४॥

Sloka 4.—If all the benefics occupy the 3rd, 6th, and 11th houses, the person concerned will enjoy all happiness in his early period of life. If malefics should occupy the same houses, he will have wife, wealth and children and all comforts in his later life.

लग्नस्य पूर्वं न भवेद्दशा तु यदा तदा त्वन्यदशा भवेत्सा ।
जन्ये तु नेच्छन्ति परे तु केचिद्गुरुप्रसादेन च लभ्यमेतत् ॥ ५ ॥

Sloka 5.—If at a birth, the Lagna Dasa does not occur first, then another Dasa will take its place. But others do not accept this view. As this involves a conflict of opinions, the correct procedure must be understood only by the grace of one's teacher.

उच्चान्निवृत्ते त्ववरोहिसंज्ञा क्रमात् क्षयं यान्ति दशाफलानि ।
आरोहिणी स्वेच्चमुखाभिलाषे क्रमेण सर्वं फलमातनोति ॥ ६ ॥

Sloka 6—When a planet leaves off his exaltation, its Dasa is termed अवरोहि and its effects gradually fail to give fruit. A planet on its way to its exaltation is termed आरोहिणी and its effects begin to ripen fully.

तुङ्गसुहृत्स्वगृहांशे नीचे रिपुभेऽस्तसंस्थिते वाऽपि ।
तस्य दशा मिश्रफला दशा परार्द्धे शुभप्रदा ज्ञेया ॥ ७ ॥

Sloka 7.—In the case of a planet whether exalted, in a friend's Rasi or Amsa, in depression, in an inimical sign, or in an eclipsed state, the effects of the Dasa will only be mixed. At the latter half of the Dasa, it will prove auspicious.

सविता दशाफलानां प्रापयिता चन्द्रमाः प्रबोधयिता ।
आदित्यचन्द्रवशगाः सर्वे ताराग्रहा ज्ञेयाः ॥ ८ ॥

Sloka 8.—It is the Sun that promotes the effects of the Dasas to happen and it is the Moon that gives life and revives the same. All the planets are under the influence of the two luminaries and are termed (only) starry in their influence.

चन्द्रावनेयसोमजभृगुसुतगुरुसूर्यमन्दानाम् ।
क्रमशो दशापरिग्रह इष्टा नैसर्गिकी शुभा प्रोक्ता ॥ ९ ॥

Sloka 9.—The Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in their order claim their Dasa periods in the Nisarga System and prove auspicious in their (respective) turns.

कष्टगृहे कष्टांशे मूढेऽपि निसर्गसंस्थिताः शुभदाः ।
शस्तगृहे शस्तांशे निसर्गयोगास्तु राज्यफलदाः स्युः ॥ १० ॥

Sloka 10.—A planet miserably placed in a Rasi or Amsa or even eclipsed will prove benefic in giving effects if it happens to be his Dasa under the Naisargika system. If he should also occupy an auspicious Rasi or Amsa, the yoga will confer on the person concerned wealth and even kingdom.

यस्य नवांशकहोरा भास्करसंज्ञा प्रवृद्धफलदा स्यात् ।
शशिभागांश्वकहोरा सुषुप्तिचिन्तासु फलदा स्यात् ॥ ११ ॥

Sloka 11.—The effect of a planet placed in a Navamsa or Hora owned by the Sun will be fully felt, while in a Navamsa or Hora belonging to the Moon, the effect will appear only in dreamy reveries.

पाकपतौ लग्नस्थे स्वोच्चे स्वर्क्षे त्रिभागदशमे स्वे ।
तस्य दशा पुष्टफला तेषु नवांशास्थितेषु मध्यफला ॥ १२ ॥

Sloka 12.—When the lord of the Dasa occupies the Lagna, is in his exaltation, in his own Rasi or in his own decanate, his Dasa will prove fully benefic in effect. If he should occupy only the Navamsas of the above-mentioned places, the effect will only be mixed.

चन्द्रस्तु दशारम्भे कुलीरभवनस्थितो यदा भवति ।
स्त्रीदोषकृत्पशुघ्नः कुजभवने हन्ति वास्तुपतिम् ॥ १३ ॥

Sloka 13.—If at the commencement of a Dasa the Moon should occupy Kataka, the native concerned will do some harm to a woman, and will be a killer of cattle;

if he should occupy a sign of Mars, he will kill the owner of the house he is living in.

विद्याशास्त्रज्ञानं मित्रप्राप्तिं करोति बुधराशौ ।
सुखगृहमानावाप्तिं जीवगृहे दिशति शीतकरः ॥ १४ ॥

Sloka 14.—Acquisition of learning, proficiency in Sastras, getting new friends, all these will be had when the Moon is in Mercury's Rasi. When the Moon is in Jupiter's Rasi, the native will have happiness, acquire a dwelling, and and receive veneration.

शौक्रेऽन्नपानमतुलं सौख्यं चन्द्रो विनाशं च ।
परिणतवनिताप्रीतिं सौरगृहे प्रेष्यकर्मरतिम् ॥ १५ ॥

Sloka 15.—If the Moon at the time aforesaid occupy a sign owned by Venus, the person concerned will have food and drink in plenty, and enjoy complete happiness; there is also a possibility of danger to his life. If, at the time, the Moon should occupy a house of Saturn, he will have immense satisfaction with his wedded wife. He will be engaged in doing mean acts.

दुर्गारण्यनिवासं कर्षणकर्मसु रतिं महोत्साहम् ।
सिंहे शशी प्रकुरुते स्त्रीपुत्रविवादमनिशं वा ॥ १६ ॥

Sloka 16.—Living in a dense forest, intense liking in acts causing torment to others, engaged all the time in quarrels with one's wife and children, all these will be the result when the Moon occupies Simha.

मित्रोच्चोपचयस्थाने त्रिकोणे सप्तमेऽपि वा ।
पाकेश्वरे स्थितश्चन्द्रः कुरुते सत्फलां दशाम् ॥ १७ ॥

Sloka 17.—If the lord of the Dasa occupy at the time a friendly, or exaltation house, an Upachaya house, a Trikona, or the 7th house, the Moon will generally cause benefic effects.

विपरीतगतश्चन्द्रो दशादौ पर्यवस्थितः ।
स्वोच्चगस्यापि खेटस्य दशा न प्रतिपूजिता ॥ १८ ॥

Sloka 18.—If, at the commencement of a Dasa, the Moon should occupy an untoward house, the lord of the Dasa, though placed in exaltation, will not reciprocate the benefic effects that are ordinarily expected.

एतैः प्रकारैर्बहुभिरवधार्य विवेकिना ।
शुभाशुभपरिज्ञानं पुरुषं प्रतिचिन्तयेत् ॥ १९ ॥

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे दशाफलनिरूपणाध्यायो ऽष्टमः

Sloka 19.—It is by examining in such various ways that a wise man should determine the good and bad effects that may befall the native.

Thus ends the 8th Adhyaya on "Dasaphalanirupanam" in the work Horasara, written by Prithuyasas, the son of Varahamihira.

नवमोऽध्यायः

अथ सूर्यदशाफलम् ॥

The Sun's Dasa and its Effects.

भानोर्दशानुभूतो विदेशवासी वनाद्रिदुर्गचरः ॥
द्विजदेववह्निभूपैः शास्त्रैर्भैषज्यतो धनप्राप्तिः ॥ १ ॥

Sloka 1.—At the time when the Sun's Dasa is progressing, the person concerned will live in foreign countries, roam about forests, mountains and fortresses. There will be influx of money through Brahmins, fire, sovereign, the arts and medicines.

मन्त्राभिचारकुशलो विघातकुशलश्चमूपतिश्चण्डः ।
विख्यातकर्मनिरतो धीमान्विस्पष्टवागनिष्टश्च ॥ २ ॥

Sloka 2.—He will become clever in the use of Mantras, spells, in creating obstacles to others, will become the head of an army and brave. He will be engaged in a great meritorious work, will become learned, clever in talking and disagreeable.

व्यालमृगोरगहन्ता दारसुतस्थानवर्जितश्चपलः ।
ऋणवानदीनवचनो नेत्रोदरदन्तकर्णरोगी स्यात् ॥ ३ ॥

Sloka 3.—He will kill wild beasts, deer, and snakes; he will be without wife and children, become bereft of his place and fickle. He will contract debts, will speak harshly and will suffer from eye-disease, belly ache, tooth ache and ear-disease.

नृपतस्करादिपीडा बन्धुद्वेषः स्वगोत्रनाशार्थः ।
सामान्यमेतदुक्तं राशिविशेषान्वितं फलं वक्ष्ये ॥ ४ ॥

Sloka 4.—Trouble from the Sovereign, thieves, etc. misunderstanding with relations, destruction of cattle, and loss of wealth, these will generally be the effects. I shall now describe the effects with special reference to the several Rasis.

भानोरुच्चदशायां बहुप्रतापः स्वधर्मकर्मरतः ।
नृपजनितार्त्तिं लभते पित्रार्जितवित्तदेशकर्माढ्यः ॥ ५ ॥

Sloka 5—During the Sun's Dasa when the Sun is in exaltation, the person concerned will do many courageous deeds; he will be intent in doing religious works.

There will be trouble caused by the sovereign He will inherit paternal property, become popular and famous through his good actions.

उच्चातिक्रान्तदशा भानोरुदरामयं शिरोरोगम् ।
स्वजनविरोधं कुरुते चतुष्पदाद्यैर्भयं समाप्नोति ॥ ६ ॥

Sloka 6.—The Dasa of the Sun when he has fallen from exaltation will bring on diseases of the stomach, head-ache, misunderstanding with one's relations and danger from cattle and the like.

भानोर्दशा वृषस्था कृषिपशुसुतदारवार्जितं जनयेत् ।
हृद्गुह्यनेत्ररोगी बन्धुक्लेशान्वितोऽपि मानी स्यात ॥ ७ ॥

Sloka 7.—During the Sun's Dasa when he is in sign Vrishabha, the person concerned will leave off agriculture, be without cattle, sons and wife. He will suffer from disease in the private parts, have eye-complaints, affliction through relations. He will however preserve his self-respect.

मिथुने भानुदशायां शास्त्रकलाकाव्यगोष्ठशिल्परतः ।
कृषिपशुधनधान्याद्यैः संयुक्तो ज्ञातितो धनप्राप्तिः ॥ ८ ॥

Sloka 8.—In the Sun's Dasa when he is in sign Mithuna, the person will be busy in learning the Sastras, Arts poetry, etc. He will busy himself with agriculture, cattle, wealth, grain, etc. and will acquire money through his Dayadins.

दिवसकरस्य दशायां चन्द्रगृहे ख्यातिमान् नृपात्तधनः ।
स्त्रीनिर्जितोऽनिलात्मा पितृबन्धुविवार्जितोऽतितीक्ष्णश्च ॥ ९ ॥

Sloka 9.—During the Sun's Dasa when the Sun is in Kataka, the person will get fame and wealth from the

King. He will be henpecked, will be fasting, separated from parents and relations and will be very pungent (in his speech).

क्षेत्रदशायां भानोरनेकवित्तान्वितो नृपसमो वा ।
दुर्गेऽरण्ये कृषिमान् सुतदारसमन्वितोऽतिविख्यातः ॥ १० ॥

Sloka 10.—In the Sun's Dasa when the Sun is in his own house, the native will be endowed with all kinds of luxuries and be equal to a King. He will live in an impenetrable forest and be engaged in agriculture ; he will live with his wife and children and will get wide fame.

कन्यारूढदशायां भानोः पशुमार्गतः सिद्धिः ।
द्विजदेवधनप्राप्तिः स्त्रीजननं लोकमान्यश्च ॥ ११ ॥

Sloka 11.—During the Sun's Dasa when the Sun is in Kanya, the person will get wealth through rearing cattle ; there will be acquisition of money through Brahmins and Gods ; he will beget daughters, and will command respect of people.

अतिनीचदशा भानोः कृषिसुतमित्रार्थदारनाशकरी ।
लभते विदेशगमनं चोरानलसाध्वसं जनयेत्॥ १२ ॥

Sloka 12.—When the Sun's Dasa is in progress and the Sun is occupying his depression sign Tula, there will be loss in agriculture; he will lose children, friends, wealth and wife ; he will proceed to a foreign country, and there will be fear from thieves and fire.

नीचातिक्रान्तदशा सूर्यस्य नृपाद्धनं सुखं कुरुते ।
स्त्रीद्वेषजनितदुःखं जनयति परवञ्चना धनप्राप्तिम् ॥ १३ ॥

Sloka 13.—In the Sun's Dasa when the Sun has quitted his depression sign, the native will easily get wealth from the Sovereign. There will be mental affliction caused through a woman. He will earn money through deceiving others.

अज्ञो रणप्रतापी वृश्चिकराशिस्थभास्करदशायाम् ।
विषतोयशस्त्रपीडा पितुर्जनन्याश्च दुर्गमो भवति ॥ १४ ॥

Sloka 14.—During the Sun's Dasa when the Sun is posited in sign Vrischika, the person concerned will evince dullness; there will be trouble through poison, water and weapons; he will not have free access to his parents.

कार्मुकभानुदशायां स्वपुत्रदारान्वितो धनाढ्यश्च ।
द्विजनृपतिजनितपूजा शास्त्रश्रुतिगेयवाद्यसंतुष्टः ॥ १५ ॥

Sloka 15.—When the Sun is in Dhanus and his Dasa is in progress, the native will be happy surrounded by his wife and children and he will get much wealth. He will be respected by Brahmins and the King, and he will derive great satisfaction through Sastras, Vedas, music and musical instruments.

मकरे भानुदशायां परकार्यरतो न याति धनपुत्रौ ।
स्त्रीदोषजनितदुःखी पाण्ड्वामयपीडिऽतोऽङ्गहीनो वा ॥ १६ ॥

Sloka 16.—When the Sun is in Makara, and his Dasa is ripening, the native will interest himself in other people's affairs; he will not command money; his children will forsake him; he will suffer misery through the faults caused through his wife; and he will be troubled through jaundice or from loss of a limb.

कुंभे भानुदशायां हृद्रोगसमन्वितो विनष्टसुतः ।
पिशुनः परान्नभोजी भार्याजनवन्धुवैरी स्यात् ॥ १७ ॥

Sloka 17—When the Sun is in Kumbha and his Dasa is ripening the native will suffer from heart-disease, he will lose children, become a slanderer; he will eat at other people's table; and will be hated by his wife and other relations.

भानुदशायां मीने स्त्रीप्रीत्या लब्धमानधनसौख्यः ।
विषमज्वरपीडा स्यात् सुतचिन्तावान् नरेन्द्रसमः ॥ १८ ॥

Sloka 18.—During the Sun's Dasa and when the Sun occupies sign Meena, the person concerned will become happy, command respect and wealth, all through his partner's love. He will suffer from remittent fever and will be thinking about his children; and will be like a king.

अष्टमसंस्थस्य दशा भानोरुच्चेऽपि दोषवृद्धिकरी ।
षष्ठदशा व्रणपीडां कुरुते पितृमातृदोषवृद्धिकरी ॥ १९ ॥

Sloka 19—During the advent of the Sun's Dasa and when the Sun is posited in the 8th house, the effects will, in spite of the Sun holding an exalted position, prove malefic. If the Sun be in the 6th house at the time, the person will suffer from ulcer; he will not get any benefit from either of his parents.

पुरुषप्रथमदशायां फलं तु वाच्यं शुभाशुभं वाऽपि ।
सद्यो मरणं योगै रुणद्धि स दशाफलं न चायाति ॥ २० ॥

Sloka 20.—During the first Dasa in the case of a male, the effects whether good or bad should be predicted. Should there be his exit from the world immediately, the effects of the Dasa will not happen.

मातापितृदोषाभ्यां क्वचिन्निरुद्धं दशाफलं ज्ञेयम् ।
तस्माद्योगान् सम्यक् परीक्ष्य पश्चाद्दशाफलं चिन्त्यम् ॥२१॥

Sloka 21.—On account of the sins committed by the two parents—the mother and the father —there may be a break in the happening of the effects in certain cases. It is therefore imperative that the Yogas should be first examined carefully before any attempt is made to predict the effects of a Dasa.

यस्यादौ भानुदशा मातापितृदोषदा सपक्षघ्नी ।
लग्नदशा क्लेशकरी चन्द्रदशा ज्ञानविघ्नकरी ॥ २२ ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे सूर्यदशाफलाध्यायो नवमः॥

Sloka 22.—If at a birth the Sun's Dasa should begin first and if the Sun be not favourable to the mother as well as the father, it will bring on paralysis to the child. If the Lagna Dasa should happen first, it will cause sorrow. If it be the Moon's Dasa, it will retard the acquisition of knowledge and learning.

Thus ends the 9th Adhyaya on the Sun's Dasa and his effects in Horasara, a work composed by Prithuyasas.

दशमोऽध्यायः

अथ चन्द्रदशाफलम्

सामान्येन तु षोढा चन्द्रद्दशा कथ्यते मणित्थाद्यैः ।
शुक्लस्य प्रथमतिथेरारभ्यारोहिणी दशा शशिनः ॥ १ ॥

Sloka 1.—The Moon's Dasa aud its effects are generally classified in six ways by sage Manittha and others. The Dasa is declared to be waxing or increasing in the case of the Moon from the first lunar day onwards.

कृष्णा द्वितिथिप्रभृतिकदर्शान्ता चावरोहिणीन्दुदशा ।
जलधिजलोत्थितिकाले नृणां सूतौ दशा शशाङ्कस्य ॥ २ ॥

Sloka 2.—From the Dwitiya Tithi in the dark half (16th lunar day) till the end of the New Moon, (the birth may happen at any time within this interval) the Moon's Dasa is known as अवरोहिणी or descending. Should a birth take place at a time when the waves of the ocean are rising,

आरोहिणीति विदिता विपरीता सावरोहिणी ख्याता ।
नीचाच्च्युतस्य हि दशा हिमगोरारोहिणी कथिता ॥ ३ ॥

Sloka 3.—it is termed आरोहिणी or ascending. If it be contrarywise, it is called अवरोहिणी. Where the Moon has left his नीच or depression, then also her Dasa is known as आरोहिणी.

तुङ्गाच्च्युतस्य तु दशाऽवरोहिणी निगदिता शशिनः ।
रोहावरोहभेदः सम्यक् त्रिविधः पुरातनैः कथितः ॥ ४ ॥

Sloka 4.—If at a birth the Moon has fallen from her exaltation, her Dasa is termed अवरोहिणी- descending. The difference between आरोह and अवरोह is distinguished in three ways by the ancients.

आरोहत्रययुक्ता चन्द्रदशा सर्वसिद्धिकरी ।
आरोहदशारूढो मर्त्यः स्यात्सर्वलोकविख्यातः ॥ ५ ॥
अवरोहदशाप्राप्तौ पुरुषस्य यथाक्रमं क्षयो भवति ।
चन्द्रे प्रोक्तबलारूढे शशिहोरागता ग्रहाः ॥ ६ ॥
अशुभास्ते शुभं दद्यू रवेरेवं शशी यथा ।

Slokas 5-6½—There are three kinds of आरोह (Aroha) in the Moon's Dasa well-known to all. They bring on success in everything. When the अवरोह (Avaroha) Dasa begins to dawn, there will be naturally decay in everything for the person concerned.

When the Moon is endowed with the minimum strength, and the planets are all in lunar Hora, though malefic in character, they give good effects. During the Sun's Dasa when he is in a similar situation he will prove auspicious like the Moon.

चन्द्रदशान्वितकाले मन्त्री नृपसंमतोऽतिमानी स्यात् ।
देवद्विजमन्त्राद्यैर्धनवान्विनयान्वितः कलाज्ञश्च ॥७॥

Sloka 7.—When the Moon's Dasa is in progress, the person concerned will become a friend of the king and become his counsellor and highly honoured. He will get wealth through divine favor, Brahmins, spells, etc. He will possess modesty and will be skilled in the arts.

मधुमधुरगन्धकुसुमैः फलवृक्षैर्वित्तवाननियतार्थः ।
ख्यातो वहुप्रतापः सदाटनः स्त्रीप्रजान्वितो धीमान् ॥ ८ ॥

Soka 8.—He will get good and sweet-smelling flowers, possess fruit-bearing trees and command unlimited wealth; he will become very famous and noted for his valour; he will be always on his legs, beget daughters and will be highly intelligent.

देवद्विजार्चनरतः परोपकारी मृदुस्वभावश्च ।
नृत्यादिकर्मकुशलः कफानिलात्मा जलादिधर्मपरः ॥ ९ ॥

Sloka 9.—He will be intent in honouring the Gods and Brahmins, helping others and will possess a good heart. He will be skilled in dancing and other allied arts. He has wind and phlegm in his composition.

बलवान् स्वजनविरोधी निद्रालस्यं मदान्वितः क्षीणे ।
सामान्यमेतदुक्तं प्रतिराशिफलं यथाक्रमं वक्ष्ये ॥ १० ॥

Sloka 10.—He will possess bodily strength, will hate his own relations, will be sleepy and lazy, intoxicated and powerless. The general effects have thus been described. I shall give in detail the separate effect due to the Moon occupying each of the several Rasis.

मेषाश्रितचन्द्रदशा स्त्रीसुतलाभं विदेशकर्मरतिम् ।
सहजविनाशं कुर्यादसद्द्रव्ययाथशिरोरुहं जनयेत् ॥ ११ ॥

Sloka 11.—The Dasa of the Moon when posited in Mesha will bring to the native the acquisition of a wife and children. He will take pleasure in doing great acts. He will lose a brother through ill-gotten wealth. He will suffer from head-ache.

स्वोच्चगतस्य हिमांशोर्दशाधिरोहे नृपस्य राज्याप्तिः ।
बहुसुतरत्नसमृद्धः स्त्रीणां वशगो गजाश्वपशुमांश्च ॥ १२ ॥

Sloka 12.—During the advent of the Moon's Dasa when the Moon is exalted, there will be the acquisition of a kingdom. He will have many sons and jewels; he will be under the influence of women. He will have elephants, horses and cattle.

मूलत्रिकोणगेन्दोर्दशाभियातो नरो विदेशरतः ।
कृषिविक्रयाद्धनाप्तिः स्वजनद्वेषी कफानिलार्त्तः स्यात् ॥१३॥

Sloka 13.—During the Dasa of the Moon when she is in her Moolatrikona Rasi, the person concerned will be spending his time in foreign countries; he will earn money through agriculture, will hate his own relations and will suffer from wind-disease and phlegmatic troubles.

वयसो मध्यमभागे चन्द्रदशायां महासुखी धनवान् ।
द्विजदेवमन्त्रिभावैः सम्पन्नो युवतिवल्लभो भवति ॥ १४ ॥

Sloka 14.—During the middle portion of the Moon's Dasa, the person concerned will be in the height of his happiness and command immense wealth. He will be moving with Brahmins and Gods and become the favourite of his wife.

In the last quarter नृपतिवल्लभो भवति is another reading.

पूर्वार्द्धे संभूतो जननीमृत्युकरोऽतिपापरुतः ।
पश्चादर्द्धे वृषभे पितुर्वियोगं शशी कुरुते ॥ १५ ॥

Sloka 15.—In the first half of the Dasa, there will happen the demise of the mother. He will be intent in committing sinful acts. In the latter half when the Moon is in Vrishabha, she will cause the death of the father.

द्विजदेवाश्रितकार्यो मतिमान् धनवस्त्रभोगसम्पन्नः ।
मिथुने चन्द्रदशायां स्थानात् स्थानान्तरं व्रजति ॥ १६ ॥

Sloka 16.—At the time of the Moon's Dasa when she is in Mithuna, the native will be busy attending to Gods and Brahmins; will be learning and command wealth, clothes and other enjoyments. He will be moving from place to place.

चन्द्रदशायां क्षेत्रे जलकृषिपशुधान्यवित्तवान् भवति ।
ज्योतिर्ज्ञानकलाज्ञो गुह्यरुगार्तो वनाद्रिदुर्गचरः ॥ १७ ॥

Sloka 17.—When the Moon's Dasa is in progress and when she is in Karkataka, the person gets wealth through water, lands, agriculture, cattle and corn. He will be skilled in Astrology and other sciences. He will suffer from trouble in the anus. He will be roaming through forests, mountains and fortresses.

सिंहे चन्द्रदशायां ज्ञानधनाप्तिर्मनोरथं लभते ।
स्वजनश्रेष्ठो मतिमान् विकलाङ्गो नातिपुत्रवान् सुभगः ॥१८॥

Sloka 18.—During the Moon's Dasa when she is in Simha, there will be acquisition of learning, and wealth. One's desires will be fulfilled. He will become the chief among his relations, and will acquire knowledge. He will lose one of his limbs ; he will not have many issue. He will be amiable.

कन्यायां चन्द्रदशा विदेशगमनं परस्त्रियालाभम् ।
काव्यकलास्वतिनिपुणं कुरुते स्वल्पार्थकार्यसिद्धिकरम् ॥ १९ ॥

Sloka 19.—During the Moon's Dasa when she is in Kanya, the person will move to foreign places, will get another lady companion ; will become proficient in Poetry and the Arts. He will succeed in a business with a small capital.

चन्द्रदशायां जूके स्त्रीकृतदोषाश्च मानहानिः स्यात् ।
भग्नोत्साही चपलो दारिद्र्यवशो मनोदुःखी ॥ २० ॥

Sloka 20.—During the Moon's Dasa when the Moon is in Tula, his behaviour with the other sex will be questionable ; and his honour will be at stake. His enthusiasm will be curbed ; he will become fickle, suffer from penury and feel miserable.

नीचदशायां मरणं हिमगुर्व्याधिं त्वनेकविधम् ।
कुरुते दारवियोगं सन्नोत्साहं स्वबुद्धिपरितापम् ॥ २१ ॥

Sloka 21.—In the Moon's Dasa when she is in her depression sign, he may meet with his end, suffer from various ills and lose his wife ; he will have a break in his enthusiasm and get insulted by his relations.

नीचोन्मुक्तदशायां शशिनः कथितोऽल्पवित्तयुवतीशः
क्रयविक्रयाद्धनाप्तिर्मर्मस्वातिरोगवान् स्वपक्षघ्नः ॥ २२ ॥

Sloka 22.—In the Moon's Dasa when the Moon has left her depression Rasi, the person concerned will get a young damsel of limited means, He will earn money through trading; he will suffer from a severe disease in his private parts or from paralysis.

चन्द्रदशायां चापे गजाश्वनाथो निवासबहुलः स्यात् ।
पूर्वार्जितधननाशो पुत्रसुखी बहुधनी भवति ॥ २३ ॥

Sloka 23.—During the Moon's Dasa when she is in Dhanus, the person concerned will own elephants, horses and many residences. He will lose his ancestral property. He will be happy through his sons and will become immensely rich.

मकरे चन्द्रदशायां स्पर्धावान् दीननृत्यगृहवासी ।
स्त्रीमेदिनीप्रजीर्णो लोके श्रुतवान् न चातिधनपुत्रः ॥२४॥

Sloka 24.—In the Moon's Dasa when she is in Makara, the native will be of an emulative nature. He will be wifeless and landless. He will be conversant with the Vedas. He will not have many issue and will possess limited wealth.

कुंभे चन्द्रदशायां प्रवर्तने क्षीणवृत्तिरभ्यासे ।
बहुऋणभोगी चपलः कुस्त्रीसक्तो गुदोदरार्तिः स्यात् ॥२५॥

Sloka 25.—During the Moon's Dasa when she is in Kumbha, the native will adopt a low profession, will contract large debts, will be fickle-minded and addicted to a vile woman. He will suffer from trouble in the anus.

वर्गोत्तमांशगविधोर्दाये बलवद्विरोधितो निःस्वः ।
दन्ताक्षिकर्णपीडाः स्वपुत्रदारैः परित्यक्तः ॥ २६ ॥

Sloka 26.—During the Dasa of the Moon when she has attained a Vargottamamsa, the native will lose all his wealth through the enmity of a powerful person. He will suffer from tooth-ache, eye-disease and disease in the ear. He will be left uncared for by his wife and children.

मीने चन्द्रदशायां जलार्थभोगी सदाटनो धीमान् ।
गोमहिषदारपुत्रैः समन्वितो विगतशत्रुगणः ॥ २७ ॥

Sloka 27.—When the Moon is in Meena and her Dasa is in progress, the native will enrich himself through pearls and other sea-products. He will be always roaming. He will be intelligent. He will have buffaloes and will live with his wife and children and be free from enemies.

मीनसवर्गोत्तमशशिदाये निधिसंग्रहं सुखं लभते ।
कन्यापिताङ्गहीनो मातापितृवर्जितो भवेद्बाल्ये ॥ २८ ॥

Sloka 28.—When the Moon has attained a Vargottamamsa in Meena, the person concerned will get a treasure and be happy. He will be the father of daughters ; he will be defective of some limb and will be devoid of the company of his parents during childhood.

वर्गोत्तमगदशायां मुक्तस्थानेष्वभीष्टफललाभः ।
स्वकुलश्रेष्ठो मतिमान् बलधर्मपरोऽतिविद्वांश्च ॥ २९ ॥

Sloka 29.—During the Dasa of the Moon when she has attained a Vargottamamsa, his desired objects signified by the Rasi last left will be duly fulfilled. He will become the chief of his family, intelligent and intent in doing virtuous acts and will be very learned.

चन्द्रे व्ययभवनस्थे सर्वोपायैर्धनागमः पूर्णे ।
क्षीणे रिपुनीचस्थे पूर्वोक्तफलं क्षणात् क्षणं नश्येत् ॥ ३० ॥

Sloka 30.—If the Moon should occupy the 12th house and her Dasa be in progress, the person will acquire wealth by all possible means. Should the Moon in the above case be in the dark half and in depression or inimical house, the wealth mentioned above will disappear every moment.

क्षीणाष्टमगहिमांशोर्दाये व्याध्यादिपीडितो मनुजः ।
स्त्रीकृतदोषनिमित्तैर्दारिद्र्याद्युन्नतिं लभते ॥ ३१ ॥

Sloka 31.—When the Moon in the dark half is occupying the 8th house, the person concerned will be troubled with diseases. Through faults committed with women, he will be reduced to abject poverty.

नीचाष्टमविधुदाये मरणं व्याध्यादिमाप्नुयात्सततम् ।
तादृशविधौ सपापे निधनं वा जातिविभ्रंशः ॥ ३२ ॥

Sloka 32.—When the Moon is in depression or occupying the 8th house and her Dasa is in progress, the native will meet with his end or constantly suffer from diseases. If the Moon in the above condition be also conjoined with a malefic, he will meet with his end or will be expelled from his caste.

मौढ्यं गते हिमांशौ राज्याच्चैव च्युतिर्मनोदुःखी ।
पाण्ड्वामयादिरोगैर्निपीडितो वारिजं भयं भवति ॥ ३३ ॥

Sloka 33.—If the Moon become obscure or eclipsed, the native will have a fall from his position, will be mentally afflicted, suffer from jaundice and similar diseases. There will further be risk from water.

षष्ठदशा व्यसनकरी क्षीणे नृणां स्वबन्धुनाशकरी ।
पूर्णे नृणां धनाप्तिं जनयति खलु केवलं नियतम् ॥ ३४ ॥

Sloka 34.—When the Moon's Dasa happens to be the sixth in order and she is in the dark half, there will be suffering by the people and destruction of one's relatives When she is in the bright half, there will be acquisition of wealth only.

उदयगते राज्याप्तिः कर्मगते स्त्रीप्रजार्थसम्पत्तिः ।
एवं चन्द्रदशाफलमंशकचारैस्तथैव वक्तव्यम् ॥ ३५ ॥

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे चन्द्रदशाफलाध्यायो दशमः ॥

Sloka 35.—When the Moon is in the Lagna and her Dasa is in progress, the native will become the owner of an estate. When she occupies the 10th house, the period will be marked by the acquisition of girls, wealth, etc. Thus will be the effects of the Moon's Dasa. The effects will be similar when the Moon progresses in the several Amsas.

Thus ends the 10th Adhyaya entitled "the Moon's Dasa and its effects" in the work Horasara, etc.

एकादशोऽध्यायः

अथ कुजदशाफलम्

आदित्यपूर्वषट्कस्था ये ग्रहास्तेऽप्यधोमुखाः ।
अपरस्थाश्च ये भानोरूर्ध्वास्यास्ते सुखप्रदाः ॥ १ ॥

Sloka 1.—When planets are posited in the first six signs counted from that of the Sun, they are said to be having the face downwards; while those situated in the other six are declared to be facing upwards and are productive of good.

वक्रो यदावरोही स्यादारोही चानुवक्रगः ।
वक्रः स्वोच्चफलं दद्याद्दशा तस्य तु मध्यमा ॥ २ ॥

वक्रानुवक्रानुद्वीक्ष्य दशाफलमुदीरयेत् ।
ताराग्रहाणां सर्वेषामेवं ज्ञात्वा विचक्षणः ॥ ३ ॥

Slokas 2–3.—Mars whether in अवरोह or आरोह will give effects as in his exaltation, and his Dasa will be middling. It is only after ascertaining whether a planet is वक्र or अनुवक्र, an astrologer should predict the effects of his Dasa. The Dasas of all the non-luminary planets should be examined in this way.

भौमस्य स्वदशाफलानि हुतभुग्भूवाहनाद्यैर्धनं
भैषज्यानृतवञ्चनैश्च विविधैः क्रौर्यैर्धनस्यागमः ।
पित्तासृग्ज्वरबाधितश्च सततं नीचाङ्गनासेवितो
विद्वेषी सुतदारबन्धुगुरुभिर्नष्टोऽन्यभाग्ये रतः ॥ ४ ॥

Sloka 4.—When the Dasa of Mars is in progress, one will earn money through fire, lands, carrying loads, medicine, falsehood, deceit, and doing various cruel deeds. He will suffer bilious troubles, bad blood, and fever. He will always be in the company of women of the low class. He will be forsaken by his wife, sons, relations and elders. He will interest himself in the welfare of others.

मूलत्रिकोणसंस्थस्यारस्य दशा कुलान्वितं जनयेत् ।
सुतदारधनप्राप्तिः साहसकारी रतिप्रियो धीमान् ॥ ५ ॥

Sloka 5.—During the Dasa of Mars when he is posited in his Moolatrikona, one's mind will become distracted; there will be the acquisition of wife, children and money; he will do daring acts, will be fond of sexual pleasure and intelligent.

मेषाश्रितभौमदशां प्राप्य नरो ख्यातिमान् महोत्साही ।
पित्तादिचोरबाधा बह्वायासेन सन्तप्तः ॥ ६ ॥

Sloka 6.—During the advent of the Dasa of Mars when the planet is posited in Mesha, the person born will become famous and very active. He will have bilious troubles, risk from thieves, and suffer from great mental pain.

वृषभे भौमदशायां स्थितिहीनो रोगशोकसन्तप्तः ।
वाग्व्यसनी नातिसुतः परवित्तरतो न देवगुरुभक्तः ॥ ७ ॥

Sloka 7.—When Mars occupies Vrishabha and his Dasa is in progress, the person concerned will be deprived of his position. He will be troubled with diseases and suffer mental anguish. He will be fond of oratory. His issue will be limited. He will live on other people's bounty. He will have no respect for Gods or elders.

मिथुने भौमदशायां विदेशवासी च कामसन्तप्तः ।
स्वजनेष्वमितविरोधी बहुव्यथार्तोऽनिलाग्निसन्तप्तः ॥ ८ ॥

Sloka 8.—If Mars be in Mithuna, the person concerned will in his Dasa be living in foreign places. He will be learned in the arts and scriptures. He will have great hatred towards his relations. He will be troubled with much mental anguish, windy complaints and fever.

भौमदशायां शशिभे तोयोद्यानाग्निवित्तवान् गुणबान् ।
दारसुतबन्धुहीनो विकलाङ्गो लोकधूर्तः स्यात् ॥ ९ ॥

Sloka 9.—In the Dasa of Mars when he is posited in the Moon's Rasi (Kataka), the person will earn money through water-products, maintaining gardens, fire, etc. He will possess amiable qualities. He will be bereft of wife, sons and relations, and will be defective of some limb. He will be clever in cheating other people.

नीचादूर्ध्वदशायां भौमस्य गुणातिरेकविख्यातः ।
बलवान् प्रधानवैरी गुह्यरुगार्तो गजाश्वसम्पन्नः ॥ १० ॥

Sloka 10.—When Mars is moving upwards from his depression point, the person concerned will become famous for his eminent qualities. He will possess great strength and will be a chief among the opponents. He will suffer from trouble in the anus. He will possess elephants and horses.

सिंहाश्रितभौमदशा कुरुते जननायकं महोत्साहम् ।
सुतदारवित्तहीनं पुरुषं शस्त्राग्निपीडितं जनयेत् ॥ ११ ॥

Sloka 11.—During the Dasa of Mars when Mars is occupying Simha the native will become a leader of men and very energetic. He will be devoid of sons, wife and wealth. He will be hit by a weapon and be subjected to risk from fire.

कन्याश्रितभौमदशां प्राप्य स्थानं धनं सुखं लभते ।
यज्ञक्रियासु निपुणो विषमाक्षो भूमिदारपुत्राप्तः ॥ १२ ॥

Sloka 12.—In the Dasa of Mars when Mars occupies sign Kanya, the native will get a status, wealth, and happiness. He will be clever in sacrificial duties. He will have uneven eyes. He will possess lands, wife and children.

तौलिनि भौमदशायां मेढ्रुजा स्त्रीकृतार्थपरिहीणः ।
परिजनकलहोद्रिक्तो गजाश्वहीनोऽङ्गहीनो वा ॥ १३ ॥

Sloka 13.—During the Dasa of Mars when he occupies sign Tula, the person concerned will suffer from ulcer in his generating organ; his wealth will be lost through dissipation; he will have frequent quarrels with the servants, will not possess elephants or horses, or he will be defective of some limb.

अलिगतभौमदशायां पुरुषः स्यात् सर्वतत्त्वविद्येशः ।
कृषितो धनधान्याप्तिर्मित्रद्वेषी विषाग्निशस्त्रहतः ॥ १४ ॥

Sloka 14.—When Mars occupies Scorpio and his Dasa is in progress, the person becomes versed in philosophy. He will earn money through agriculture and get wealth and corn. He will hate his friends. There will be risk from poison, fire and weapons.

चापे भौमदशायां द्विजदेवनृपादिभिर्धनं लभते ।
दुःसाध्यकार्यकर्ता कलहप्रायोऽतिमान्यश्च ॥ १५ ॥

Sloka 15.—The effects of the Dasa of Mars when Mars is in Dhanus are : the person will acquire wealth through Brahmins, Gods kings, etc. He will successfully finish impossible acts; will promote quarrels. He will command great respect.

भौमात्युच्चदशायां वाहनसुखराज्यरत्नसम्पन्नः ।
अनिवारितरणवेगः प्रधानजनबन्धुमान् भवति ॥ १६ ॥

Sloka 16.—When Mars occupies his highest exaltation and his Dasa is in progress, the person concerned will have vehicular comforts, good status, and get pearls. His eagerness for combat will be uncontrolled. He will become an important personage among his relations.

अत्युच्चाक्रान्तदशा मकरे भौमस्य यत्नतोऽर्थाप्तिम् ।
व्यालमृगोरगशस्त्रः पीडां कुरुतेऽल्पजातिसन्तोषम् ॥ १७ ॥

Sloka 17.—During the Dasa of Mars when he is in his highest exaltation in Makara, the person concerned will be very vigorous in earning money, There will be trouble from reptiles, quadrupeds and weapons. He will help the low people and make them happy.

कुम्भे भौमदशायामाचारविवर्जितोऽतिमानी स्यात् ।
दारिद्र्यदुःखतप्तो दुर्मार्गरतिर्विनष्टतनयश्च ॥ १८ ॥

Sloka 18.—When Mars occupies Kumbha and his Dasa is in progress, the native will be irreligious in his conduct; he will be very proud, suffer misery through poverty and fall to vicious ways. He will also lose children.

मीने भौमदशायां रोगी विगतात्मजो व्ययार्तश्च ।
ऋणवान् विदेशवासी विचर्चिकाद्यैर्व्रणैश्च परिभूतः ॥ १९ ॥

Sloka 19.—When Mars is in Meena and his Dasa is in progress, the native will be suffering from diseases, will lose children. The expenditure will be heavy. He will contract debts, live in foreign places and will be afflicted with itches, wounds, etc.

वर्गोत्तमगस्य दशा भौमस्य करोति लोकविख्यातम् ।
तद्भावफलं द्विगुणं लभते संग्रामविश्रुतो बलवान् ॥ २० ॥

Sloka 20.—When Mars has attained a Vargottamamsa, and when his Dasa is in progress, the person concerned will get wide fame. The effects of the Bhava (occupied by Mars) will become doubled. He will become strong and celebrated in the military.

नीचांशगभौमदशा सदाटनं वितनुते मनोदुःखम् ।
फलसंनिकर्षनाशं श्रेष्ठं त्यक्त्वाऽधमं भजते ॥ २१ ॥

Sloka 21.—During the Dasa of Mars when he is in a depression Amsa, the native will always be roaming from place to place; he will be mentally unhappy. The fruits of the beneficial effect will be destroyed when they are almost ripe. He will take to the worst leaving the best.

भौमस्यास्तद्दशायां सर्वोपद्रवयुता विनाशमतिः ।
क्रमयोगोदयराशिषु राश्युक्तफलानि सिध्यन्ति ॥ २२ ॥

Sloka 22.—During the Dasa of Mars when he is eclipsed, the person concerned will be troubled with all kinds of worries, and his mind will be in a destructive mood. When Mars is in other conditions and in houses rising or bestowing Yogas, the happy effects corresponding to the Rasis concerned will fully materialise.

अष्टमभौमस्य दशा शत्रुविरोधं मृतिं विवादं वा ।
जनयति च सर्वविघ्नं बन्धुनिमित्तात्स्वमानहानिं वा ॥२३॥

Sloka 23.—When Mars is posited in the 8th house and his Dasa is in progress, the native will have misunderstanding with his enemies, will meet with his end or have unpleasant litigation. He will encounter obstacles for everything he begins to do for his relations or may even lose his honor.

ऊर्ध्वास्यतुङ्गभवनस्थितभूमिजस्य
कर्मायगस्य हि दशा विदधाति राज्यम् ।
जित्वा रिपून्विपुलवाहनसैन्ययुक्तां
राज्यश्रियं वितनुते निधिकृन्न दाता ॥२४॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे कुजदशाफलाध्याय
एकादशः॥

Sloka 24.—When Mars is facing upwards, occupying his exaltation house, is in the 10th or the 11th, house, his Dasa will bestow a kingdom to the native. The native will conquer his enemies, will command many vehicles, a large army and other adjuncts of a kingdom and a good treasury ; he will not however be liberal.

Thus ends the 11th Adhyaya entitled the "effects of the Dasa of Mars" in the work Horasara composed by Prithuyasas, son of Varahamihira.

द्वादशोऽध्यायः

अथ बुधदशाफलम्

सौम्यदशायां लभते विद्याविनियोगमिश्रबन्धुधनम् ।
कृषियज्ञयाजनाद्यैः स्ववृत्तिकार्यैर्धनं समाप्नोति ॥ १ ॥

Sloka 1.—When the Dasa of Mercury sets in one will be engaged in imparting education, moving with his relatives and acquiring wealth through agriculture, performing Sacrifices and other usual duties.

लिपि is another reading for कृषि.

शिल्पादिकर्मकुशलो गीतज्ञो गेयवाद्यसन्तुष्टः ।
गृहभाजनादियुक्तश्चेङ्गितवेत्ता कुतूहलाभाषी ॥ २ ॥

Sloka 2.—He will be skilled in the Arts and other crafts, versed in singing and fond of vocal and instrumental music. He will possess all necessary house-hold utensils, clever in understanding others' minds and a pleasant talker.

भार्याप्रियो विनीतो विद्वान् गुरुसंमतोऽल्परोगश्च ।
बन्धुपरित्राण्मित्रैर्नखायुधैर्वा भवेत्पीडा ॥ ३ ॥

Sloka 3.—He will be fond of his wife, will be humble, learned, agreeable to his elders and free from disease. He will be surrounded by his relations and friends. He will have trouble through claws or weapons.

सुभगो न संचितार्थो मारुतकफपित्तरुग्विकारी स्यात् ।
पीडां कुरुते नित्यं मन उपतापं च कष्टदशाम् ॥ ४ ॥

Sloka 4.—He will be amiable, will have no hoarded wealth, will be troubled with windy, phlegmatic and bilious diseases, will be emotional, always distressed in mind and miserable.

अत ऊर्ध्वं प्रत्येकं राश्यंशदशाफलानि सौम्यस्य ।
वक्ष्यन्तेऽत्र समासात् पूर्वाचार्यैश्च कथितानि ॥ ५ ॥

Sloka 5.—Hereafter are described in a succinct manner the effects of the Dasa of Mercury due to his occupying the several Rasis and Amsas as mentioned by the ancient sages.

मेषगतज्ञदशायां विज्ञानोत्साहसंगतो धीमान् ।
शौर्यानृतशाठ्यरतो निजधनहीनोऽन्यभाग्यरतः ॥ ६ ॥

Sloka 6.—When Mercury is occupying Mesha and when his Dasa is in progress, the person concerned will take delight in teaching others, will be intelligent, powerful, will utter falsehoods, possess no wealth of his own and will be depending on other's bounty.

सौम्यदशायां वृषभे मातुरनिष्टो धनान्वितः ख्यातः ।
ऋणवान् बन्धुनिमित्तैः कुदारतनयान्वितो गलार्तिः स्यात् ॥ ७ ॥

Sloka 7.—During the Dasa of Mercury posited in Vrishabha, he will displease his mother; he will have money and become famous. He will contract debts for the sake of his relatives; will be cursed with a bad wife, and his sons will be wicked in disposition. He will suffer from disease in the throat.

मिथुने सौम्यदशायामनेकवित्तान्वितोऽतिभोगी स्यात् ।
नैकसुतदारनाथो द्विमातृको ज्ञातिवल्लभो धीमान् ॥ ८ ॥

Sloka 8.—When Mercury occupies Mithuna and his Dasa is in progress, he will be in possession of various kinds of wealth, and enjoyments. He will have wives and children. He will have two mothers, will be a great friend to his paternal relations and intelligent.

बन्धुजनपीडितात्मा विदेशनिरतोऽल्पसौख्यसम्पन्नः ।
काव्यकलार्जितवित्तश्चन्द्रगृहे बुधदशायां तु ॥ ९ ॥

Sloka 9.—With a mind troubled by one's relations, intent in dwelling in foreign countries and with little happiness, the person born spends Mercury's Dasa through the earnings made with the help of his study of Poetry and Arts, when Mercury is posited in sign Karkataka.

सिंहाश्रितसौम्यदशा ज्ञानधनैश्वर्यवर्जितं जनयेत् ।
भ्रातृसुखबन्धुहीनः स्त्रीद्वेषी लोकविश्रुतो भवति ॥ १० ॥

Sloka 10.—When Mercury occupies Simha and his Dasa is in progress, he may lose his brothers; there will be no happiness to him ; and all his relations will forsake him. He will hate his wife. He will become celebrated.

उच्चाश्रितसौम्यदशा ज्ञानधनैश्वर्यसम्पदं कुरुते ।
लिपिलेख्यकाव्यनिरतो नीतिज्ञो निर्जितारिपक्षश्च ॥ ११ ॥

Sloka 11.—During the Dasa of Mercury when he is in his exaltation, the person will acquire more knowledge, wealth, etc. He will be engaged in writing works, and become learned, and he will overpower his enemies.

मूलत्रिकोणभागेषूद्यत्सु दशा बुधस्य विख्यातम् ।
कुरुते विदेशसक्तं स्वगुणबलाभ्यां धनं लभते ॥ १२ ॥

Sloka 12.—When Mercury has attained his Moolatrikona, and his Dasa is in progress, the person concerned becomes famous in a foreign place and he will get wealth through his good qualities and personal exertion.

क्षेत्रांशकस्थितदशा कन्यायां सोमजस्य विकलाङ्गम् ।
जनयति च बन्धुवैरं सुखपशुधनवर्जितं जनयेत् ॥ १३ ॥

Sloka 13.—In the Dasa of Mercury when he is occupying his own Rasi or Navamsa, the person concerned will lose a limb; there will arise enmity with his relations; and he will be deprived of happiness, cattle and wealth.

सप्तमराशौ बौध्यां वाग्मी विकलेक्षणो न शान्तमतिः ।
शिल्पादिकर्मकुशलो विपण्यजीवी गजाश्वदुःखकरः ॥ १४ ॥

Sloka 14.—When Mercuty occupies sign Tula and his Dasa is in progress, the person born will become an orator; his eyes will become impaired and he will have no peace. He will become clever in mechanical arts and will be earning by trading in stalls. He will become unhappy through elephants and horses.

कीटे सौम्यदशायामादानरतोऽल्पसन्तुष्टः ।
प्रेष्याङ्गनानुरक्तो स्वगृहश्रमसंयुतो दरिद्रश्च ॥ १५ ॥

Sloka 15.—In the Dasa of Mercury when he is posited in Vrischika, the native concerned will be eager to receive anything (from others) and will be satisfied with what little he may get. He will be addicted to a servant-maid, will be burdened with the management of his own household and become miserable.

कार्मुकसंस्थदशायां बुधस्य गणनायकोऽथवा मन्त्री ।
नामद्वयं च लभते कृषिपशुधनधान्यसंयुतो भवति ॥१६॥

Sloka 16.—When Mercury is posited in Dhanus and his Dasa is in progress, the person will become a leader of men or a minister; he will also get a title. He will earn money through lands, cattle and corn.

सौम्यस्य मृगदशायामृणवान् परकार्यकृत्कुदेशरतः ।
अटनोऽल्पजनस्निग्धो मायामोहेन तापितशरीरः ॥ १७ ॥

Sloka 17.—In the Dasa of Mercury when he is posited in Makara, the person concerned will incur debts, will be intent in attending to other people's work, dwelling in other countries, will always be on his legs, attached to low people; and troubled through illusion.

कुम्भगतज्ञदशायां तेजोहानिर्मिताशनो निःस्वः ।
बन्धुजनपीडितात्मा दुष्टस्त्रीनायको विदेशरतः ॥ १८ ॥

Sloka 18.—When Mercury occupies Kumbha and his Dasa is ripening, the native will suffer loss of energy, will be moderate in his diet and moneyless. He will be worried by his relations, will be cursed with a bad wife and spending his time in foreign places.

मीनाश्रितसौम्यदशा प्रशस्तवेदार्थशास्त्रपारगतम् ।
धर्मादिचिन्तनपरं प्रधानजनवल्लभं कुरुते ॥ १९ ॥

Sloka 19.—When Mercury is in Meena and his Dasa is in progess, the native will be engaged in the exposition of the Vedas and will be commended by all. His mind will be bent on doing virtuous acts and he will thus become the chief friend of the people.

नीचगसौम्यदशायामालोलो बन्धुसत्वगुणहीनः ।
कृष्याशनोऽल्पजीवी मृदुरोगसमाश्रितोऽन्यगेहस्थः ॥ २० ॥

Sloka 20.—When Mercury is in his depression Rasi and his Dasa is operating, the person born will have an agitated mind. He will be without any relatives, will have no vitality. He will live through agriculture, humble in his means, be weak in constitution, and plunged in disease. He will live in others' houses.

नीचाष्टमगस्य दशा सौम्यस्य विषायुधादिपश्वाद्यैः ।
जनयति पीडां नित्यं कुकर्मनिरतोऽल्पसत्वगुणयुक्तः ॥२१॥

Sloka 21.—Mercury's Dasa when he is occupying his depression sign identical with the 8th house will cause trouble to the native through poison, weapon, beasts etc. He will be bent in doing always vicious acts. His quality of goodness will be nil.

अस्तगसौम्यदशा तु क्षेत्रत्यागं सदा मनोदुःखम् ।
पाण्ड्वामयकासाद्यैः पीडां कुरुते धनक्षयं चापि ॥ २२ ॥

Sloka 22.—The Dasa of Mercury when he is eclipsed will bring on loss in lands, and perpetual mental affliction. The native will suffer from jaundice, sickness, catarrh; etc. He will also lose money.

वर्गोत्तमगदशायां सौम्यस्य शुभाशुभानि वर्धन्ते ।
उक्तफलाद्द्वित्रिगुणं सर्वत्र शुभाशुभैश्च मिश्रफलम् ॥ २३ ॥

Sloka 23.—During the Dasa of Mercury when he has attained a Vargottamamsa, auspicious occasions will be of frequent occurrence; the effects mentioned above will increase by two or three-folds. Good and bad will always happen in a mixed way and produce mixed effects.

कर्मायोदयबन्धुषु मिश्रफला सोमजस्य दशा ।
लभते स्वकुलाधिक्यं ज्ञानसुखार्थादिसंयुतं जनयेत् ॥ २४ ॥
सर्वत्र बुधदशायां मिश्रफलं प्राक्तनैर्विनिर्दिष्टम् ।

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे बुधदशाफलाध्यायो
द्वादशः ॥

Sloka 24, 24½.—When Mercury occupies the 10th, the 11th, the 1st or the 4th house, the effects of Mercury's Dasa will be mixed. The native will become the head of his family, will be endowed with knowledge, happiness, wealth, etc. The effects will always be of a mixed nature ; so say the sages.

Thus ends the 12th Adhyaya entitled "Mercury's Dasa
and its effects" in Horasara, a work composed by
Sri Prithuyasas, son of Sri Varahamihira.

त्रयोदशोऽध्यायः

अथ गुरुदशाफलम् ॥

जीवस्य दशां प्राप्य प्रशस्तवेदार्थशास्त्रपाठरतः ।
धर्मादिवर्गचिन्ता प्रधानजनवल्लभोऽतिमेधावी ॥ १ ॥

Sloka 1.—When Jupiter's Dasa augurs, the person concerned will engage himself in the commendable act of learning the Vedas and their meaning. His mind will be thinking of the four ends of life, *viz.*, **धर्म**, **अर्थ**, **काम** and **मोक्ष**. He will become the favourite of the chief men of the place, and will be very intelligent.

अध्ययनदेवतार्चागदजययज्ञक्रियादिभिर्वित्तम् ।
जन्मप्रभावतोऽर्थान् नृपप्रसादाद्धनं समाप्नोति ॥ २ ॥

Sloka 2.—In the Dasa of Jupiter, one acquires money through study, worship of Gods, medicine, performance of sacrifices for getting victory, etc. Owing to one's high birth, he also acquires wealth through royal favour.

अश्वादिवाहनाप्ति भूम्यम्बरदारपुत्रसम्पन्नः ।
सत्संगतिः कुलाढ्यो बलाढ्यता भूपतित्वं वा ॥ ३ ॥

Sloka 3.—He will get horses and other vehicles, will obtain lands, clothes, wife, sons, etc ; he will move in high good circles, will be strong and robust in health and may even obtain kingship.

कार्येषु सूक्ष्मबुद्धिस्त्रिकालविद् ज्ञानकर्मकुशलश्च ।
प्लिहविद्रधिगुल्माद्यैर्निपीडितश्चोर्ध्वरोगी स्यात् ॥ ४ ॥

Sloka 4.—He will be keen in all his actions, knowing the past, present and future, and clever in his duties. He will suffer from spleen, abscess, etc. He will further suffer from Urdhva Roga.

एतानि सर्वराशिषु जीवस्य दशाफलानि निर्दिश्य ।
प्रत्येकं राशिफलं तस्मादूर्ध्वं समादिशेत्तज्ज्ञः ॥ ५ ॥

Sloka 5.—All the above have to be mentioned as the effcts of Jupiter's Dasa in all the Rasis generally. Then the astrologer may predict the special effects appropriate for each of the several signs.

जीवदशायां मेषे गणनाथो ज्ञानवान् नरेन्द्रधनी ।
दारसुतमित्रभोगैः समन्वितो विगतशोकश्च ॥ ६ ॥

Soka 6.—When Jupiter is in Mesha and his Dasa is in progress, the native will become the head of a group of men, will be intelligent, equal to a king and rich. He will have all comforts of a wife, children, friends and enjoyments and will be free from all sorrows.

वृषभाश्रितजीवदशा प्रवर्तने शत्रुपीडितो दुःखी ।
देशेऽन्यत्र निवासः स्वल्पोत्साहाद्धनं समाप्नोति ॥ ७ ॥

Sloka 7.—When Jupiter is in Vrishabha and his Dasa is commeneing, the person will be troubled by enemies and will be unhappy. He will live in a foreign place and earn money with a very small effort.

मिथुने जीवदशायां स्त्रीद्वेषी वित्तवान् कृषिप्रायः ।
कुलजगुणप्रद्वेषी मातुरनिष्टोऽङ्गहीनो वा ॥ ८ ॥

Sloka 8.—During the Dasa of Jupiter posited in Mithuna, the person will hate women, command money, his occupation being mostly through agriculture. He will have an aversion to his own relations. He will hate his mother, or suffer loss of some limb.

उच्चाश्रितदेवगुरोर्दशाविपाके स्वजन्मवृत्तिकरः ।
राज्यसुखभोगवृद्धिर्विशुद्धनामान्वितो धनी विद्वान् ॥ ९ ॥

Sloka 9.—When Jupiter occupies his exaltation and his Dasa is in progress, the person concerned will pursue his usual occupation and his enjoyments will increase. He will be spotless in character, wealthy and learned.

उच्चातिक्रान्तदशा जीवस्य सदाटनं कुदाररतम् ।
पितृमातृदुःखतप्तं पूर्वार्जितवित्तविक्रयं कुरुते ॥ १० ॥

Sloka 10.—In the Dasa of Jupiter when Jupiter has passed his exaltation, the native will always be roaming about ; he will have a bad wife. His parents will be in a sorrowful plight and he will be mentally afflicted thereby.

सिंहे जीवदशायां धर्माध्यक्षो नृपाच्च सम्पत्तिम् ।
लभते गुणातिरेकात्पशुसुतदारादिवित्तवान् भवति ॥ ११ ॥

Sloka 11.—When Jupiter occupies Simha and his Dasa is in progress, the native will be a judge, will get wealth from the sovereign for his eminent qualities. He will be endowed with cattle, wife, wealth, etc.

कन्याश्रितजीवदशा नृपदारसमाश्रयाद्धनं कुरुते ।
शूद्रादिनीचकलहप्रवर्तते स्थानसंभ्रमं कुरुते ॥ १२ ॥
पशुजां वृद्धिं वित्तं विद्याम्बरवाहनावाप्तिम् ॥ १३ ॥

Slokas 12-13—When Jupiter is occupying Kanya and his Dasa is progressing, the person gets money through the sovereign, and his wife. He will promote quarrel with Sudras and other low people. He will be moving about from place to place. By rearing cattle, he will increase his wealth and learning and also obtain cloths and vehicles.

नृपपूजां दारसग्रहं कुरुते is another reading in Sloka 12.

तौलिनि जीवदशायां मन्दोत्साही स्वदारपुत्रघ्नः ।
दुष्टव्रणाप्तदेहो दिवसे दिवसे मिताशनो भवति ॥ १४ ॥

Sloka 14.—If Jupiter be in Tula and his Dasa is commencing, the native's vigour will get slackened; he will kill his wife and sons; he will suffer from a bad ulcer, and day by day, his meal will get reduced.

अष्टमजीवदशायां सुरकार्यरतोऽटनो महोत्साही ।
ऋणवाननेकभावैः प्रजानुरक्तो नियमशीलः ॥ १५ ॥

Sloka 15.—When Jupiter is in the 8th Rasi and his Dasa has set in, the person concerned will be engaged in the work of the Gods, always roaming, and very vigorous and busy. He will incur debts in various ways; he will be much attached to the people and will be of good disposition.

मूलत्रिकोणसंस्थितगुरोर्दशायां जनाधिको धीमान् ।
मन्त्री मण्डलपो वा प्रमदावशगो धनी सुखी भवति ॥१६॥

Sloka 16.—If Jupiter occupy his Moolatrlkona Rasi and his Dasa begins, the person will become an important personage, intelligent, a minister or a King himself. He will come under the influencc of young women, be wealthy and happy.

चापगतस्य दशायां गुरोः प्रवासाद्धनं सुखं लभते ।
यज्ञक्रियासु निरतो गोमान् कृषिवित्तसंग्रहं कुरुते ॥ १७ ॥

Sloka 17.—When Jupiter is in Dhanus and his Dasa is beginning, the person feels happy by short sojourns and also gets money. He will engage himself in a sacrificial duty. He will possess cattle, and earn wealth through agriculture.

नीचे जीवदशायां प्रवर्तते बन्धुशोकसन्तापी ।
परकार्यकृद्दरिद्रो जठरामयकर्णगुह्यरोगी स्यात् ॥ १८ ॥

Sloka 18.—When Jupiter is in depression and his Dasa is in progress, he will begin to cause trouble and sorrow to his relatives; he will be doing work for others, will be poor and miserable, suffer stomach ache, ear-disease and disease in the private parts.

मृगमुखजीवदशायां वनवासनिषादधनलाभौ ।
कृष्याश्रयोपजीवी भूरुहजलवञ्चनादिभिः क्लेशः ॥ १९ ॥

Sloka 19.—When Jupiter is occupying sign Makara and his Dasa is in progress, the person concerned betakes himself to dwell in forest-tracts and gets money through hunters; he will live by agriculture. He will be afflicted being duped by Brahmins, tricks in water, etc.

कुम्भाश्रितदेवगुरोर्दशाविपाके स्वनामशौर्यधनम् ।
पिशुनोऽल्पकर्मजीवी स्वजनद्वेषोऽर्थनाशः स्यात् ॥ २० ॥

Sloka 20.—During the Dasa of Jupiter who is posited in Kumbha, one gets wealth by the use of his name and bodily prowess. He will be a slanderer, earn his livelihood by doing vile acts and hate his own people. He will waste his money.

मीनाश्रितदेवगुरोर्दशाविपाके कुलाधिको धीमान् ।
विद्याकथाप्रभेदैर्धनवान् प्रमदाप्रियो विनीतश्च ॥ २१ ॥

Sloka 21.—When Jupiter occupies Meena and his Dasa is in progress, the person will become a chief in the family, be intelligent, will earn money through imparting learning, story telling, etc. He will be liked by young women and he will be modest.

वर्गोत्तमगदशायां देवाचार्यस्य पूजितो लोके ।
बहुलं धनं च लभते सुतदारमाश्रयी कृशाङ्गः स्यात् ॥ २२ ॥

Sloka 22.—During the Dasa of Jupiter when he has attained a Vargottamamsa, the person concerned will be honoured by the people; he will also get much wealth; he will live in the company of his wife and children. He will become emaciated.

मूढस्य देवेन्द्रगुरोर्दशायां प्रवर्तते दुःखसुखं च तुल्यम् ।
नीचारिभेष्वात्मजदारवित्तनाशाश्च रोगा बहवो भवेयुः ॥ २३ ॥

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे गुरुदशाफलाध्यायो
त्रयोदशः॥

Sloka 23.—When Jupiter is eclipsed and when his Dasa is in progress, the person concerned will have misery and happiness in equal proportion. When Jupiter occupies his depression or inimical sign, he will lose children, wife and wealth. He will also suffer from many ailments.

Thus ends the 13th Adhyaya in Horasara, a work composed by
Sri: Prithuyasas, the son of Sri: Varahamihira.

चतुर्दशोऽध्यायः

॥ अथ शुक्रदशाफलम् ॥

सामान्यसर्वराशिषु शुक्रस्य दशाफलं समाचक्षे ।
स्त्रीभूषणाम्बरसुखप्रमोदसत्कारमानधनलाभः ॥ १ ॥

Sloka 1.—I am describing the effects of the Dasa of Venus when he is generally occupying any one of the several Rasis. In these periods, the person concerned will obtain women, ornaments, clothing and similar things promoting to his happiness, respect, honor and wealth.

कन्दर्पशास्त्रनिपुणो नानाविद्याश्रितोऽतिमेधावी ।
नृत्तादिगीतकुशलो दाक्षिण्याप्तोऽन्नदानशीलश्च ॥ २ ॥

Sloka 2,—He will become an adept in the Sexual science, study various Arts and become very intelligent. He will be clever in dancing and music. He will be courteous and of a disposition to feed others.

क्रयविक्रयेषु कुशलो गोमान् बहुदारवान् सुतार्थयुतः ।
पूर्वार्जितधनभोक्ता गुणविख्यातः क्रियोद्युक्तः ॥ ३ ॥

Sloka 3.—He will be clever in buying things and selling them. He will possess cows and other cattle. He will have many wives and children and will be rich. He will enjoy ancestral wealth, and be noted for his good qualities. He will be engaged in his work.

वातकफपित्तरोगी भ्रातृसुतस्नेहतो महादुःखी ।
नीचैर्वैरं लभते कष्टमथो धर्मवैरिभिः प्रीतिः ॥ ४ ॥

Sloka 4.—He will suffer from windy, phlegmatic and bilious complaints, will be greatly afflicted and troubled through his association with his brother's son. He will have misunderstandings with low people; and it is a great pity that his friends are only those that deviate from the righteous path.

राशीनां प्रत्येकं शुक्रस्य दशाफलानि वक्ष्यन्ते ।
रिपुनीचांशकराशीन् निश्चित्य सत्फलं ब्रूयात् ॥ ५ ॥

Sloka 5.—The effects of the Dasa of Venus when he occupies each of the several Rasis will be now described separatety. The good effects should be predicted only after examining whether the Rasi and Navamsa occupied by Venus are not inimical or depression ones.

शुक्रदशायां मेषे स्त्रीकृतसुखवित्तमानहानिः स्यात् ।
अटनोऽसहोऽल्पजीवी प्रभुशीलो राजयोषितो दयितः ॥ ६ ॥

Sloka 6.—When Venus is in Mesha and his Dasa is in progress, the person concerned will enjoy happiness through women. He will suffer loss of honor. He will be roaming about and will not be capable of endurance. He will lead a low and humble life. He will be of a lordly disposition. He will become the favourite of a princess.

वृषभे शुक्रदशायां कृषिपशुदारान्वितो मतिमान् ।
बहुशास्त्रवित्सुदान्तः कन्याजनको नरेन्द्रदयितश्च ॥ ७ ॥

Slokv 7.—If Venus be in Vrishabha and his Dasa sets in, the person concerned will be engaged in agriculture, will possess wife, and cattle and be intelligent. He will know many sciences, will be a Buddhist, father of daughters, and a favourite of the King.

मिथुने शुक्रदशायामनेककार्यान्वितो महोत्साही ।
विस्मयकथाभिलाषी विदेशनिरतोऽर्थवान् भवति ॥ ८ ॥

Sloka 8.—When Venus occupies Mithuna and his Dasa is in progress, the native will be engaged in many activities and will be very energetic. He will be fond of amazing anecdotes. He will be in foreign places and will be wealthy.

चन्द्रगृहस्थस्य भृगोर्दशा विपाके स्वकार्य उद्युक्तः ।
द्विस्त्रीभरणसुशीलो बहुप्रकारैर्हि जीवनं कुरुते ॥ ९ ॥

Sloka 9.—During the Dasa of Venus when he is in Karkataka, the person will be busy with his own duties; he will possess two wives, be of a good disposition, and he will make his living by various means.

सिंहे शुक्रदशायां प्रवरस्त्रीसंश्रयाद्धनानि स्युः ।
परवित्तरतो धीमानल्पसुतो गोगणा विनश्यन्ति ॥ १० ॥

Sloka 10.—During the Dasa of Venus when he is in Simha, there will be influx of wealth by the person's contact with a distinguished lady. He will be keen in getting other's wealth ; he will be intelligent. He will not have many children ; and any herd of cattle he might own will perish.

कन्याश्रितशुक्रदशाप्रवर्तने पूर्ववृत्तसुखहीनः ।
भग्नोत्साही चपलो विदेशवासी स्वदारसंत्यक्तः ॥ ११ ॥

Sloka 11.—When Venus occupies Kanya and his Dasa is commencing, the person will abandon his previous professson ; he will be bereft of happiness. His enthusiasm will be curbed. He will be fickle-minded, live in a foreign place being abandoned by his wife.

वर्गोत्तमभृगुजदशापाके नृपचोरतोऽर्थहानिः स्यात् ।
अस्वस्थो बलहीनो भिक्षाशनवान् सदाटनो भवति ॥ १२ ॥

Sloka 12.—During the Dasa of Venus who has attained a Vargottama Navamsa, the person will incur loss of money through the sovereign or by theft. He will not keep good health and will be weak. He will always be roaming about and obtain his food by begging.

मूलत्रिकोणसंस्थितभृगोर्दशायां विशिष्टनामयुतः ।
कृषिपशुधनधान्याद्यैः सम्पन्नो ज्ञानिनो धनाप्तिर्वा ॥ १३ ॥

Sloka 13.—When Venus is occupying his Moolatrikona Rasi and his Dasa is in progress, the person concerned will get a new title. He will command all agricultural products, cattle, wealth and corn or money from the wise.

अटनो बहुप्रलापी परकर्मरतो निमित्तकलहाढ्यः ।
बहुऋणभागी पुरुषो वृश्चिकराशौ भृगोर्दशायां च ॥ १४ ॥

Sloka 14.—When Venus occupies Vrischika and his Dasa is in progress, the person will be wandering from place to place, prattling too much, intent on other people's work, promoting quarrels on some pretext or other and he will contract many debts.

चापे शुक्रदशायां विनाशितारिः कुलाधिको मानी ।
काव्यकलास्वतिनिपुणो नृपदयितो दारपुत्रसन्तुष्टः ॥१५॥

Sloka 15.—When Venus is in Dhanus and his Dasa is commencing, the person concerned will destroy his enemies; he will become the chief of his family and be respected. He will become very proficient in Poetry and the Arts, become the favourite of the king, and happy with his wife and children.

मकरे शुक्रदशायां क्लेशसहिष्णुः सुखी रिपुनिहन्ता ।
वातश्लेष्मप्रकृतिः कुत्सितदारो विगर्हितकुटुम्बः ॥ १६ ॥

Sloka 16.—In the Dasa of Venus when he occupies Makara, the native has to endure sorrows. He will vanquish his enemies and feel happy. He will be windy and phlegmatic in temperament, possess a bad wife and his family will be a condemned one.

कुंभे शुक्रदशायामुद्वेगी रोगवान्नयाज्ञश्च ।
परयुवतिगो व्रतघ्नो नीचाचारोऽलीककर्मनिरतश्च ॥ १७ ॥

Sloka 17.—In the Dasa of Venus when he is posited in Kumbha, the person will be distressed in mind and suffer ill-health; he will be imprudent. He will go to other females, will be irreligious, of a despicable conduct and engaged in vile pursuits.

मीने शुक्रदशायां वंशधरो ज्ञानवान्नरेन्द्रधनी ।
कृषितो धनभागी स्यात् कमनीयवपुः प्रधानतां याति ॥ १८ ॥

Sloka 18.—During the Dasa of Venus when he is occupying Meena, he will become the chief of his family, possess great wisdom and become rich through royal favour. He will get money through agriculture, possess a handsome body, and will come to prominence.

मीने वर्गोत्तमगे भृगोर्दशायां स्वमानगुणयुक्तः ।
रोगैर्निपीडितात्मा जलप्रतिष्ठादियत्नतो धर्मः ॥ १९ ॥

Sloka 19.—When Venus has attained a Vargottama Navamsa in sign Meena and his Dasa is in progress, the person concerned will possess good qualities and be respected. He will suffer diseases. He will undertake some irrigation work for the use of the public.

खोच्चस्थितो भृगुसुतो व्ययकर्मगो वा
लाभेऽपि पापरहितो न तु पापदृष्टः ।
तस्याब्दपाकसमये बहुरत्नपूर्णो
धीमान् विशालनयनो निजवंशनाथः ॥ २० ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे शुक्रदशाफलाध्याय
श्चतुर्दशः ॥

Sloka 20.—When Venus is in his exaltation, the 10th, 11th or the 12th house without the conjunction or aspect of malefics and when his Dasa is progressing, the person will obtain many jewels, pearls, etc. He will be endowed with a mighty intellect, broad outlook and will become the head of his famlly.

Thus ends the 14th Adhyaya in Horasara, a work composed
by Sri Prithuyasas, the son of Sri: Varahamihira.

पंचदशोऽध्यायः

अथ शनिदशाफलम्

मन्दस्य दशां प्राप्य प्रथितो धीमाननेकशास्त्रज्ञः ।
वृन्दग्रामपुराणां नेता पितृतोऽधिको विधिज्ञश्च ॥ १ ॥

Sloka 1.—During the advent of Saturn's Dasa, one attains fame and becomes intelligent. He will study several Sastras. He will become the leader of a group, head of a village or town, attain to a greater position than that of his father. He will have studied all the rituals.

गजतुरगगोधनाद्यैः सम्पन्नो ज्ञातितो धनप्राप्तिः ।
द्विजदेवपूजितात्मा पुराणभवनाश्रितोऽल्पसन्तुष्टः ॥ २ ॥

Sloka 2.—He will have at his command elephants, horses, cows, etc. He will get money from his Dayadas. He will worship Brahmins and Gods: He will live in a house built very long before. He will be content with whatever little he gets.

निद्रालस्यश्रमवान् स्वजनद्वेष्यो जराङ्गनासक्तः ।
धर्मप्रियो विनीतो देवायतनक्रियार्चनादिरतः ॥ ३ ॥

Sloka 3.—He will be drowsy and weary, hated by his own people and addicted to old women. He will be a friend of the virtuous, humble in disposition, and engaged in works relating to Gods, temples, etc.

वातकफाद्यैः पीडा विकलाङ्गो जायते कृशाङ्गो वा ।
सामान्यमेतदुक्तं राशौ प्रत्येकमंशकैर्वक्ष्ये ॥ ४ ॥

Sloka 4.—He will suffer from windy and phlegmatic complaints, will be defective of some limb or lean in body. The above description is only too general. I shall give below the effects in each Rasi by the Navamsas.

मन्ददशायां मेषे प्रवासनिरतोऽस्वतन्त्रवृत्तिश्च ।
पादादिचर्मरोगी मायावी भ्रातृबन्धुरहितश्च ॥ ५ ॥

Sloka 5.—When Saturn is in Mesha and his Dasa is in progress, he will be absent and working under others. He will suffer from skin-disease from head to foot. He is deceitful in nature and is bereft of brothers or other near relations.

कृषिधान्याप्तिर्नीचाद्भ्रष्टस्य शनेर्दशासमये ।
पतनाद्यैः क्लेशाढ्यो नीचप्रायो निरुत्साहः ॥ ६ ॥

Sloka 6.—When Saturn has left his depression and his Dasa is in progress, one gets corn and other agricultural products. He will suffer intense grief through falls, etc. He will be almost insignificant and without energy.

वृषभे सौरिदशायां विशिष्टनामान्वितोऽतिमेधावी ।
राजा राजसमो वा युद्धेषु कृतश्रमोऽतिधर्मरतः ॥ ७ ॥

Sloka 7.—If Saturn be in Vrishabha and his Dasa be in progress, the person concerned gets a good title and becomes very intelligent He will be a king or equal to a king for having rendered a great service in war and is keenly intent in doing virtuous deeds.

मिथुने क्षमाविहीनो मन्ददशायां सुतार्थभोगरतः ।
स्त्रीचोरतोऽर्थहानिः परकार्यरतो रणार्दितो मनुजः ॥ ८ ॥

Sloka 8.—During the Dasa of Saturn when he occupies sign Mithuna, the person born will be relentless. He will be with his children commanding all kinds of wealth, comfort and enjoyment. He will lose money through women and through theft. He will be intent in attending to other's work and distressed in war.

मन्ददशायां शशिभे चिन्तायुक्तोऽस्वतन्त्रश्च ।
मातृसुतबन्धुहीनो नेत्रश्रवणादिदुर्बलो धीमान् ॥ ९ ॥

Sloka 9.—When Saturn occupies Karkataka and his Dasa is in progress, the native will feel despondent and be depending on others. He will be bereft of his mother, sons and relations; his eyes and ears will become weak, but he will be intelllgent.

सिंहे सिंहांशे वा मन्ददशायामनेकरोगयुतः ।
सुतदारबन्धुकलहो गोमहिषाश्वादिवित्तवान् भवति ॥ १० ॥

Sloka 10.—When Saturn occupies the sign or Navamsa of Simha, and his Dasa is in progress, the person will suffer many ailments. Quarrels will arise with his wife, sons and relatives. He will command the comforts of possessing cows, buffaloes, horses etc, and will be wealthy.

कन्याश्रितमन्ददशा ददाति विद्याधनं श्रमोत्पत्तिम् ।
भूरुहजलप्रमाथी गुरुद्विजाचार्ययोगिनां दयितः ॥ ११ ॥

Sloka 11.—During the Dasa of Saturn when he occupies sign Kanya, the person will acquire learning, and will get money after great effort; he will not have any regard for Brahmins, nor care for any floods. He will be liked by his elders, Brahmins, preceptors and ascetics.

उच्चाश्रितमन्ददशा ज्ञानधनैश्वर्यसम्पन्नम् ।
जनयति लोके श्रुतवान् स्वभावतोऽर्थागमं सुखं लभते ॥१२॥

Sloka 12.—When Saturn is in his exaltation and his Dasa is in progress, the person concerned will be endowed with knowledge, wealth and power. He will be regarded by people as a great learned person, and he will earn money without much exertion.

मन्ददशायां कीटे वधबन्धरतो वृथाटनोऽनृतवान् ।
कृपणो दयाविहीनो नीचजनानुग्रहोपजीवी स्यात् ॥ १३ ॥

Sloka 13.—When Saturn is posited in Vríschika and his Dasa sets in, the person concerned will engage himself in killing or capturing (animals). He will be wandering without any definite purpose. He will speak falsehood; he will be miserly, and merciless. He will find favour with low people and be depending on others.

चापे मन्ददशायां स्वस्थो नृपसंमतो नृपेन्द्रो वा ।
जीवधनादिप्राप्तिः सुतदारसमन्वितो रणोत्साही ॥ १४ ॥

Sloka 14.—During the Dasa of Saturn when he is posited in Dhanus, the person will be independent, honoured by the king himself, get live-stock, and be in the midst of his sons and wife. He will be very active and persevering.

मकरे मन्ददशायां बहुश्रमोत्पन्नवित्तवान् सुभगः ।
वन्ध्याजराङ्गनानां दयितो विश्वासतोऽर्थहानिः स्यात् ॥ १५ ॥

Sloka 15.—When Saturn occupies sign Makara and his Dasa is in progress, the native will do acts involving great exertion, command wealth and he will be prosperous. He will associate with barren females or old women and by thus doing lose much of his wealth.

मूलत्रिकोणसंस्थितशनेर्दशायां सुखानि सिध्यन्ति ।
स्वकुलश्रेष्ठो मतिमान् कृषिपशुधनधान्यपुत्रवान् भवति ॥१६॥

Sloka 16.—When Saturn occupies his Moolatrikona Rasi and his Dasa is in progress, the person enjoys many comforts; he will become the head of his family, intelligent, have success in agriculture and he will be endowed with cattle, corn, sons, etc.

मीने मन्ददशायामल्पोत्साहाद्धनानि सिध्यन्ति ।
श्रेणीग्रामपुराणामीशो वनिताहृतोऽपि मोक्षार्थी ॥ १७ ॥

Sloka 17.—When Saturn occupies Meena and his Dasa is in progress, the person born is able to earn money with a small exertion. He will be the head of a row of houses in a village. Though yearning for a damsel, he still longs for final emancipation.

आयव्ययतुल्यधनो मूढदशायां शनेरसन्तोषः ।
क्षणभङ्गुरातिकीर्तिर्विविधैः क्लेशैश्च पीडितो भवति ॥ १८ ॥

Sloka 18.—In Saturn's Dasa, when Saturn is eclipsed, the person's income and expenditure will balance each other; he will not feel happy. He has a frail body; but his fame is very wide. He will be tormented by various mental cares.

राश्यंशकफलमेवं प्रोक्तं बलवत्तरं तयोः कथितम् ।
राश्यंशकबलसाम्यं समानरूपं वदेत्प्राज्ञः ॥ १९ ॥

Sloka 19.—Thus have been declared the effects of Saturn's Dasa due to his occupation of a Rasi or an Amsa whichever is stronger. If they be equal in strength, a clever astrologer should declare effects after a suitable modification.

एवं ग्रहाणां विविधैः प्रकारैर्दशाफलान्यत्र मयेरितानि ।
ज्ञात्वा नराणां प्रकृतिं समग्रां समादिशेत्तत्र समानरूपम् ॥२०॥

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे शनिदशाफलाध्यायः
पञ्चदशः॥

Sloka 20.—Thus have been described by me in various ways the effects of the Dasas of planets. After thoroughly understanding the nature of the persons, the astrologer should foretell the events suitably.

Thus ends the 15th Adhyaya entitled "Saturn's Dasa and his effects" in the work Horasara, a work composed by Sri Prithuyasas, the son of Sri: Varahamihira.

षोडशोऽध्यायः

॥ अथ सङ्कीर्णदशाफलम् ॥

अथ सङ्कीर्णदशायां स्थानसुखार्था भवन्ति बलहीनाः ।
परगृहनिवासशीलो लोके मान्योऽतिविद्वांश्च ॥ १ ॥

Sloka 1.—In the case of a Dasa of miscellaneous nature, the position (dignity?), happiness and wealth will only be weak and not strong. He will however adapt himself to live under the protection of others, command respect paid by people and will be highly learned.

अनुवक्रस्य दशायां स्वमानशौर्यान्वितो धनी भवति ।
शस्तगृहे शस्तांशे रिःफाष्टमवर्जिते स्वराज्याप्तिः ॥ २ ॥

Sloka 2.—During the Dasa of a planet who is retrograde, one will have honor, combined with valour and will be moneyed. In the Dasa of a planet occupying an auspicious Rasi and Navamsa and free from quincunx position one will get a kingdom.

नीचारिभवनसंस्थितवक्रदशायां कुकर्मरतः ।
बन्धुजनगर्हितात्मा विदेशनिरतोऽ स्वतन्त्रश्च ॥ ३ ॥

Sloka 3.—When a planet occupies his depression or inimical house and is also retrograde in motion, the person concerned will be engaged in doing vile acts. He will be reviled by his relations. He will dwell in a foreign place and be a servant under another.

राहोर्दशान्तरस्थग्रहयोर्मध्ये द्विवर्षमतिदुःखम् ।
बन्धुविनाशं रोगं लभते शत्रोर्दशान्तरदशायाम् ॥ ४ ॥

Sloka 4.—During one's Bhukti and another's Antara in Rahu's Dasa when Rahu is between two planets, the person will endure acute misery for a period of two years. He will lose relations, suffer disease when the Dasa and Antara Dasa of two inimical planets are operating.

राहुयुतग्रहपाकः शुभदोऽप्यशुभेन तुल्यफलपाकः ।
पाकस्यान्ते व्याधिं दुःखं वा भ्रंशमावहति ॥ ५ ॥

Sloka 5.—The Dasa of a planet conjoined with Rahu though otherwise auspicious will yield quite inauspicious results. At the close of the period, there will be disease, misery or a fall in one's position.

होराजन्माधिपयोः शत्रुदशायां परिभ्रमं लभते ।
राज्यच्युतो विपक्षैरभिभूतोऽरिं समाश्रयति ॥ ६ ॥

Sloka 6.—During the Dasa of a planet that is inimical to the lords of the Lagna and the sign occupied by the Moon, one will be rambling about, suffer degradation from his place and insult from his enemy by seeking refuge under him.

नीचारिषष्ठव्ययसंश्रिता हि शुभाः प्रयच्छन्त्यशुभानि सर्वे ।
शुभेतरे तेषु गताः प्रयच्छन्त्यनेकदुःखानि दशासु तेषाम् ॥७॥

Sloka 7.—Planets that are in depression or inimical Rasis or are placed in the 6th and 12th houses, though otherwise auspicious, prove inauspicious during their Dasas. Planets occupying untoward houses produce various miseries during their Dasa periods

रोगं ददाति भृगुजः स्वगृहेऽष्टमस्थः
पापान्वितो मरणकृत् स्वदशावसाने ।
लग्नेश्वरोऽष्टमगतोऽप्युशुभेन सार्द्धं
तस्यान्तरान्तरदशा मरणं करोति ॥ ८ ॥

Sloka 8.—When Venus occupies his own Rasi synchronous with the 8th house, he brings on disease to the native; and should he be also conjoined with a malefic, causes death at the close of the Dasa. If he be the lord of the Lagna and occupy the 8th house, and that too in conjunction with a malefic, his Dasa or Antardasa will bring about the death of the native.

निधनाधिपतेः केन्द्रे स्थितस्य शुभदा दशा यदाऽस्तमितः ।
केन्द्रे राहुयुतो वा स तस्य काले मृतिं वदेत् प्राज्ञः ॥ ९ ॥

Sloka 9.—When the lord of the 8th house occupies a Kendra, his Dasa period will, if he should be eclipsed or conjoined with Rahu, bring about the death of the native.

निधनाधिपते: केन्द्रे संस्थितस्य शुभा दशा ।
स एवार्कगतः केन्द्रे सराहुश्चेन्मृतिर्भवेत् ॥

The above is another reading.

लग्नेश्वरोऽष्टमस्थो वा यदि तस्य दशान्तरे ।
प्राणसन्देहमाप्नोति दशान्ते जीवितं त्यजेत् ॥ १० ॥

Sloka 10.—If the lord of the Lagna or the planet in the 8th house prove dangerous to the life of the native, he will die at the close of the Dasa.

क्षेत्रोच्चसंस्थिता यस्य ये ग्रहाः केन्द्रलाभगाः ।
कारकाख्यग्रहा ज्ञेयाः खमध्यस्थो विशेषतः ॥ ११ ॥

Sloka 11.—Planets occupying their own signs, their exaltation signs, if they should also be in a Kendra or the 11th house with respect to any planet, they become Karakas of the planet. That planet which occupies the 10th house of the said planet becomes a special agent.

कर्मेशः केन्द्रगो वाऽपि कश्चित्कारकसंज्ञितः ।
कर्मभाग्याधिपौ केन्द्रे स्थितौ यस्य शुभप्रदौ ॥१२॥

Sloka 12.—Or, if any planet owning the 10th house occupy a Kendra position, he becomes the Karaka of the original planet. If the lords of the 10th and 9th houses occupy Kendra positions, they become Karakas and do good.

कारकग्रहयुक्तौ चेत् स्वकुलश्रेष्ठतां व्रजेत् ।
तद्दशायां न सन्देहः स्वाभीष्टफलमाप्नुयात् ॥ १३ ॥

Sloka 13.—If there be two such Karakagrahas in any nativity, the person concerned will become an important member in the family. In the Dasa of such a planet, the person will surely have all his ambitions fulfilled.

चन्द्राधिष्ठितराशेर्नाथो लग्नाधिपोऽथवा यस्य ।
केन्द्रगतः स सुरेड्यो वयसो मध्ये सुखं तस्य ॥ १४ ॥

Sloka 14.—If the lord of the sign occupied by the Moon or of the Lagna occupy a Kendra along with Jupiter, the native will enjoy happiness in the middle portion of the planet's Dasa.

पापग्रहांशकदशा बाल्ये ज्ञानक्रियासु विघ्नकरी ।
मूढग्रहांशकदशा तथैव वाच्या न सन्देहः ॥ १५ ॥

Sloka 15.—In the Dasa of a planet occupying a Navamsa of a malefic planet, obstacles for the native's learning will arise in one's boyhood. The same remark undoubtedly apply during his Dasa period, if the planet occupy a Navamsa of an eclipsed planet.

स्वोच्चस्वक्षेत्रगतैर्बलिभिः केन्द्राश्रितैः कुजाद्यैश्च ।
रुचको भद्रो हंसो मालव्यः शश इति ख्यातः ॥ १६ ॥

Sloka 16.—When planets occupy their exaltation signs, or their own Rasis, possess strength and at the same time are in Kendra positions, five kinds of great men are ushered into the world who become widely known. According as Mars, Mercury, Jupiter, Venus and Saturn are placed in such a position, the Yogas are termed Ruchaka, Bhadra, Hamsa, Malavya and Sasa.

योगा अमी न युक्ता यद्यन्यग्रहभवैर्बहुलयोगैः ।
उत्तमकुलजातानां नृणां सम्यक् पृथक् फलं दद्युः ॥१७॥

Sloka 17.—When these Yogas are not considered along with the Yogas caused by the other planets, they give their effects fully and separately to the several men born of high families.

नित्यं धनैश्वर्ययुताः प्रसिद्धास्तेजस्विनः पुण्ययुता नरेन्द्राः ।
गजाश्वभाजो बहुरत्नपूर्णा दीर्घायुषस्ते पुरुषा भवन्ति ॥१८॥

Sloka 18.—These men always command riches; they are of world-wide fame, are very powerful, coupled with moral merit, endowed with elephants, horses and various precious jewels; they are long-lived.

बलरहितेन्दुरविभ्यां युक्तैर्भौमादिभिर्ग्रहैः पुरुषाः ।
न भवन्ति भूमिपाला दशासु तेषां सुतार्थसंयुक्ताः ॥१९॥

Sloka 19.—These men with the five planets beginning with Mars, and with the two luminaries weak, do not become kings during their Dasas, but are only blessed with children and wealth.

उत्तमयोगे जाता ये तेषां जीवनं सुखार्थयुतम् ।
विपरीते विपरीतं त्वित्याह ब्रह्मशौण्डाख्यः ॥२०॥

Sloka 20—People born in good Yogas live with all comfort and command all kinds of riches. When the yogas are adverse, they become likewise miserable. So says Brahma Sounda.

तुङ्गाद्भ्रष्टस्य दशा सर्वारम्भेषु निष्फलं कुरुते ।
होराधिपारिभवने भ्रष्टदशा मृत्युमावहति ॥२१॥

Sloka 21.—The Dasa of a planet fallen from his exaltation makes all enterprises begun under it fruitless. The Dasa of the planet owning the 6th (or the 8th) house reckoned from the lord of Lagna will indicate death if the said planet has fallen from exaltation.

In the 2nd line होराधिपाष्टभवने is another reading.

षष्ठाष्टमस्थोऽशुभदस्तु रौद्रो द्विषा शुभस्थानगतेन दृष्टः ।
स्वस्यां दशायां स करोति मृत्युं व्याध्यध्वतापादिपरिक्षयं वा ॥२२

Sloka 22.—When an inauspicious planet occupies the 6th or the 8th house, or is aspected by an inimical planet posited in a benefic house he will bring about in his Dasa period the demise of the native through disease, or weariness in travelling, etc.

व्योमाम्बुवाय्वग्निमहीस्वभावा जीवासुरेज्यार्किमहीजसौम्याः ।
छाया मरुत्पित्तकफानुरूपां मिश्रैस्तु मिश्रा बलिभिर्नृपस्य ॥२३

Sloka 23.—Jupiter, Saturn, Venus, Mars and Mercury during their Dasas exhibit their respective characteristics due to the elements Ether, Water, Air Fire and Earth respectively through wind, bile and phlegm. If the planets be of a mixed nature (so far as their position in the horoscope is concerned), the effects also will be mixed.

छाया शुभा शुभफलानि निवेदयन्ती
लक्ष्या मनुष्यपशुपाक्षिषु लक्षणज्ञैः ।
तेजोगुणान् बहिरपि प्रविकासयन्ती
दीपप्रभास्फटिकरत्नघटास्थितेव ॥२४॥

Sloka 24.—The bodily lustre (complexion) which indicates both good and bad effects and reveals the virtues of the heart, as does the flame of a lamp kept inside a crystal pot, the qualities of brilliance, may be observed by those well-versed in the science, in men, animals and birds.

स्निग्धद्विजत्वङ्नखरोमकेशाच्छाया सुगन्धा च महीसमुत्था ।
तुष्ट्यर्थलाभाभ्युदयोन् करोति धर्मस्य चाहन्यहनि प्रवृत्तिम् ॥२५॥

Sloka 25.—The lustre born of the element Earth, makes the teeth, skin, nails and hair on the body and head glossy, produces fine smell, bestows contentment, wealth, gain and rise in status, and causes engagement in religious and meritorious acts always.

स्निग्धा सिताच्छहरिता नयनाभिरामा
सौभाग्यमार्दवसुखाभ्युदयान् करोति ।
सर्वार्थसिद्धिजननी जननीव चाप्या
छाया फलं तनुभृतां शुभमादधाति ॥ २६ ॥

Sloka 26.—The lustre born of the element Water, is glossy, white or pure, green, attractive to the eyes, gives amiable qualities, a soft nature, happiness, prosperity, all kinds of progress like a mother, and all-round good to human beings.

चण्डाधृष्या पद्महेमाग्निवर्णा युक्ता तेजोविक्रमैः सप्रतापैः ।
आग्नेयीति प्राणिनां स्याज्जयाय क्षिप्रं सिद्धिं वाञ्छितार्थस्य दत्ते ॥

Sloka 27.—The lustre born of the element, fire, is irascible, irresistible, of the hue of lotus, gold or fire, endowed with brilliance, valour and might; leads to victory of beings, and confers immediate accomplishment of the desired object.

असितजलदकान्तिः पापगन्धोऽतिगूढो
मलिनपरुषकालः शोकसन्तापतप्तः ।
स भवति धनहीनः प्राक्तनार्थस्य हानि-
र्विचरति पवनोत्था यस्य कान्तिः शरीरे ॥ २८ ॥

Sloka 28.—The lustre born of the element, Air, is dark and is of the colour of the cloud, of foul smell, confounding, dusky, rough and leads to sorrows and suffering, without any wealth, and losing all ancestral property.

शब्दार्थविन्यासपरः प्रगल्भो विज्ञानयुक्तो महितस्वभावः ।
श्लथाङ्गसन्धिः कृशपाणिपादो व्योमप्रकृत्या पुरुषोऽतिदीर्घः ॥२९॥

Sloka 29.—The Lustre born of the element, Ether, will be a knower of words and their meanigs, will be an exponent in them, will be energetic, discerning, esteemed and revered by all, will have his joints loose, will have lean hands and feet, and a tall body.

चिन्तास्वप्नानुभवे परिणमति फलं विहीनवीर्यस्य ।
पञ्चमहापुरुषोक्तच्छाया ह्येतानि योजयेदत्र ॥ ३० ॥

Sloka 30.—When planets are void of strength, the effects make themselves felt at least in dreamy reveries.

The effects of the पञ्चमहापुरुष yogas are to be dealt with similarly should the planets be weak.

आकृतिजातिप्रकृतीर्ज्ञात्वा सम्यक् फलं हि वक्तव्यम् ।
कुलदेशवयोऽनुगुणं दशाक्रमज्ञैर्यथान्यायम् ॥ ३१ ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे सङ्कीर्णफलाध्यायः
षोडशः॥

Sloka 31.—After knowing the form (stature, etc), caste, nature (disposition), etc, thoroughly, the effects should be predicted in conformity with the family, country and age of the person concerned, by people versed in the subject

Thus ends the 16th Adhyaya entitled "Miscellaneous effects" of the Dasas in the work Horasara composed by Sri Prithuyasas, the son of Sri: Varahamihira.

सप्तदशोऽध्यायः

अष्टवर्गस्य वाक्यानि सूर्यादीनां यथाक्रमम् ।

The following are the Ashtakavarga places in the several Ashtakavargas of the Sun and other planets:

रव्यष्टवर्गवाक्यानि—रविबिन्दुसंख्याः-समष्टिः—४८

Total Benefic dots—48.

रवेः—पुत्रवासोदधानस्य	....	1, 2, 4, 7, 8, 9, 10, 11
चन्द्रस्य—गोप्तानये	....	3, 6, 10, 11
कुजस्य—कौरवस्सदा धनिकः	....	1, 2, 4, 7, 8, 9, 10, 11
बुधस्य—गोमंतो धनपात्रं	....	3, 5, 6, 9, 10, 11, 12
गुरोः—शेषोधन्यः	....	5, 6, 9, 11
शुक्रस्य—तिथिश्रीः	....	6, 7, 12
शनेः—पुरवासो दधनिकः	....	1, 2, 4, 7, 8, 9, 10, 11
लग्नस्य—गौर्वित्तानापरः	....	3, 4, 6, 10, 11, 12

चन्द्राष्टवर्गवाक्यानि—चन्द्रबिन्दुसंख्याः-समष्टिः—४९

Total Benefic dots—49.

रवेः—गोप्तासाजनयः 3, 6, 7, 8, 10, 11
चन्द्रस्य—पण्डितसूनुर्यः 1, 3, 6, 7, 10, 11
कुजस्य—त्रिगुणेषु धनाय 2, 3, 5, 6, 9, 10, 11
बुधस्य—योगाँ वसुजनस्य 1, 3, 4, 5, 7, 8, 10, 11
गुरोः—पुंवासा जनोयत्र 1, 4, 7, 8, 10, 11, 12
शुक्रस्य—छत्रगस्साधुं नित्यं 3, 4, 5, 7, 9, 10, 11
शनेः—गुणस्तैत्थं 3, 5, 6, 11
लग्नस्य—गतिज्ञेयः 3, 6, 10, 11

कुजाष्टवर्गवाक्यानि—कुजबिन्दुसंख्याः—समष्टिः—३९

Total Benefic dots 39.

रवेः—बाणतनयः 3, 5, 6, 10, 11
चन्द्रस्य—गुप्तायः 3, 6, 11
कुजस्य—पात्रवसादनिकः 1, 2, 4, 7, 8, 10, 11
बुधस्य—गोशतयः 3, 5, 6, 11
गुरो—तनयश्रीः 6, 10, 11, 12
शुक्रस्य—तेजपरः 6, 8, 11, 12,
शनेः—कविसारधनिकः 1, 4, 7, 8, 9, 10, 11
लग्नस्य—कालस्तु नित्यः 1, 3, 6, 10, 11

बुधाष्टवर्गवाक्यानि—बुधबिन्दुसंख्याः—समष्टिः—५४

Total Benefic dots 54

रवेः—शिक्षाधन्यं श्रीः 5, 6, 9, 11, 12
चन्द्रस्य—रभस्तुदानस्य 2, 4, 6, 8, 10, 11
कुजस्य—पौरवस्सदा धनिकः 1, 2, 4, 7, 8, 9, 10, 11
बुधस्य—योगमतो धनपात्रं 1, 3, 5, 6, 9, 10, 11, 12
गुरोः—तदपात्रं 6, 8, 11, 12
शुक्रस्य—पुत्रगर्भोमदाधन्यः 1, 2, 3, 4, 5, 8, 9, 11
शनेः—पुरवासोदाधनिकः 1, 2, 4, 7, 8, 9, 10, 11
लग्नस्य—कौरवस्तदानस्य 1, 2, 4, 6, 8, 10, 11

गुर्वष्टवर्गवाक्यानि—गुरुबिन्दुसंख्याः—समष्टिः—५६

Total Benefic dots 56

रवेः—यात्रालाभस्तदा धनिकः	....	1, 2, 3, 4, 7, 8, 9, 10, 11
चन्द्रस्य—ग्रामसाधुस्यात्	....	2, 5, 7, 9, 11
कुजस्य—पुरतासोऽहनिकः	....	1, 2, 4, 7, 8, 10, 11
बुधस्य—परवशशतधानित्यं	....	1, 2, 4, 5, 6, 9, 10, 11
गुरोः—पुत्रगर्भोसद्दानयः	....	1, 2, 3, 4, 7, 8, 10, 11
शुक्रस्य—श्रीमतो धनपः	....	2, 5, 6, 9, 10, 11
शनेः—गुणस्तत्र	....	3, 5, 6, 12
लग्नस्य—करिवशेषुसन्धिधनैथा	....	1, 2, 4, 5, 6, 7, 9, 10, 11

शुक्राष्टवर्गवाक्यानि—शुक्रबिन्दुसंख्याः—समष्टिः—५२

Total Benefic dots—52

रवेः—हयश्रीः	....	8, 11, 12
चन्द्रस्य—पौरंगावोमदाधन्यत्र	....	1, 2, 3, 4, 5, 8, 9, 11, 12
कुजस्य—गुणेषु धन्यत्र	....	3, 5, 6, 9, 11, 12
बुधस्य—गुणेषु धन्यः	....	3, 5, 6, 9, 11
गुरोः—महीधनाढ्यः	....	5, 8, 9, 10, 11
शुक्रस्य—पुरगोभूमिहधनयः	....	1, 2, 3, 4, 5, 8, 9, 10, 11
शनेः—गर्भोमहाधनिकः	....	3, 4, 5, 8, 9, 10, 11
लग्नस्य—पौरंगावोमदाधकः	...	1, 2, 3, 4, 5, 8, 9, 11

शन्यष्टवर्गवाक्यानि—शनिबिन्दुसंख्याः—समष्टिः—३९

Total Benefic dots—39

रवेः—कौरवस्सदानिकः	....	1, 2, 4, 7, 8, 10, 11
चन्द्रस्य—लतेयं	....	3, 6; 11
कुजस्य—लक्ष्मीतनयन्त्र	....	3, 5, 6, 10, 11, 12
बुधस्य—तेजोधनपात्रं	....	6, 8, 9, 10, 11, 12
गुरोः—शीतकरः	....	5, 6, 11, 12
शुक्रस्य—तस्यश्रीः	....	6, 11, 12
शनेः—गुणस्तर्कः	....	3, 5, 6, 11
लग्नस्य—योगद्वर्तिनार्यः	....	1, 3, 4, 6, 10, 11

॥ अथाष्टवर्गफलम् ॥

ग्रहप्रभृतिसंस्थानं निर्दिशेदक्षरैः क्रमात् ।
राशिचक्रं लिखेद्भूमौ संयोज्याक्षरसंख्यया ॥ १ ॥
शून्याक्षरेण दशमं निर्दिशेद्विधिवत्ततः ।
सूर्यादिलग्नपर्यन्तमेतैर्वाक्यैर्विनिक्षिपेत् ॥ २ ॥

Slokas 1-2—The several places reckoned from each of the several planets should be indicated by figures, the 10th one being represent by zero commencing with the Sun, etc., and ending with the Lagna in the several formulas, by writing on the ground the Rasi chakra.

स्वेषु स्वेष्वष्टवर्गेषु ग्रहाणां च पृथक् पृथक् ।
दशां द्वादशसंभिन्नां योजयेत्तत्र तत्र हि ॥ ३ ॥
ग्रहादिना फलं ज्ञात्वा निर्दिशेच्च पृथक् पृथक् ।

Slokas 3-3½—The 12 kinds of the Dasa periods arising for the 12 houses should be separately entered for each of the several planets, and their effects determined.

दशायां शून्यभावेषु शत्रुनीचगृहेषु च ॥ ४ ॥
व्याध्यर्थनाशदुःखादींल्लभते नात्र संशयः ।
एकद्वित्रिफलं राशौ धनधान्यपशुक्षयः ॥ ५ ॥
चत्वारि मध्यमानि स्युर्दशा तत्रैव मध्यमा ।
पञ्चमादिफलैर्युक्तं स्थानं स्यात्सर्वसिद्धिदम् ॥ ६ ॥

Slokas 4-6—In the case of houses containing no benefic dots—houses owned or occupied by inimical planets, houses which are depressed (*i. e.*, occupied by planets in depression)—the person will without fail suffer diseases, and untoward happenings. When there are 1, 2, or 3 benefic dots in a Rasi, there will be loss of wealth, corn or death of cattle. If there be four dots, the effects will be medium, and the Dasa then will also be middling. If the dots be 5 or more, the effects arising from that house will all be auspicious

क्षेत्रोच्चोपचयस्थाने फलमेतदुदाहृतम् ।
पूर्वोक्तमार्गेण शुभमष्टवर्गं विनिर्दिशेत् ॥ ७ ॥

Sloka 7.—The effects should thus be predicted in the case of planets occupying their exaltation, own or Upachaya houses. The effects of benefic dots should be determined in the manner stated already.

शुभानि द्विगुणं कुर्युरन्यथा चान्यथा भवेत् ।
एवं द्वादशमूर्त्यादिस्थानेषु च दशाफलम् ॥ ८ ॥

Sloka 8.—The effects will be two-fold auspicious in good houses and two-fold bad, in bad houses. The extent of the effects in the 12 Bhavas beginning from the Lagna should be judged in this manner.

मूर्त्तेः शरीरसम्पत्तिमङ्गोपाङ्गनिरूपणम् ।
सत्यं सौभाग्यवित्तं च द्वितीयस्थानतो विदुः ॥ ९ ॥
स्वरं सत्त्वं विक्रमं च भ्रातरं च तृतीयभात् ।
सुखं बन्धुर्गुणश्चैव मातृचिन्ता च तुर्यतः ॥ १० ॥
स्वभावो बुद्धिविस्तारः पुत्रस्थानं तु पञ्चमम् ।
ज्ञातिशत्रुक्षतादीनि षष्ठेन विचिन्तयेत् ॥ ११ ॥
प्रसवं दारसौभाग्यं सप्तमस्थानतो विदुः ।
आधिव्याधि मृतीर्नाशमष्टमं परिचक्षते ॥ १२ ॥
भाग्यस्थानं गुरुस्थानं धर्मस्थानं ततः परम् ।
कर्माजीवस्तु दशमो प्रतापः पौरुषं श्रुतिः ॥ १३ ॥
कीर्तिश्च ज्ञायते तत्र दृष्टादृष्टनिरूपणम् ।
ऐश्वर्यमर्थलाभं च विदुरेकादशाद्गृहात् ॥ १४ ॥

द्वादशं तु व्ययस्थानं पापस्थानं प्रचक्षते ।
एवं द्वादशभावेषु चिन्तयेन्मतिमान्नरः ॥ १५ ॥

Slokas 9-15.—One's bodily growth or otherwise should be examined from the Lagna. Truthfulness, luck and wealth from the 2nd house. Voice, energy, valour and brothers, from the 3rd house; happiness, relations, qualities and mother should be determined through the 4th; one's nature, intelligence and children, from the 5th; one's Dayadis, enemies, wounds, etc, from the 6th; progeny, marital gains, diseases, death and destruction, are to be declared from the 8th; about fortune, elders and virtue, from the 9th; occupation and living from the 10th; it is from this house that one has to seek for information about one's valour, prowess, learning and fame; all—seen and heard—about him should also be ascertained from this house. The 12th is called the house of expenditure. It is also called the house of sin It is in this manner that an intelligent astrologer should examine the twelve houses.

पापान्वितास्तु ये भावास्ते भावाः स्युर्विनाशिनः ।
सौम्याः सिद्धिकरा ज्ञेया मिश्रा मिश्रफलप्रदाः ॥१६॥

Sloka 16 – Houses occupied by malefics produce unfavourable effects; while if by benefics, they give good results. The effects will be medium, when the planets also are of medium nature.

मित्रोच्चभवनस्थश्चेत्पापः शुभफलं दिशेत् ।
अरातिनीचभस्थश्चेच्छुभः पापफलं दिशेत् ॥१७॥

Sloka 17.—If a planet occupy a friendly or exaltation house he will, though malefic, produce good effects. If he should be in his depression or inimical house he will, even if benefic, will give bad results.

एवमादिफलैः साद्धं दशाफलमुदीरयेत् ।
आत्मप्रभावशक्तिश्च पितृचिन्ता रवेः फलम् ॥१८॥

Sloka 18.—It is only after examining these, the astrologer should predict the effects of the planet's Dasa. Anything about one's own self, influence, and vigour should be divined through the Sun.

मनो बुद्धिप्रसादश्च मातृचिन्ता तु चन्द्रतः ।
भ्रातृसत्त्वगुणान् भूमिं भौमेन तु विचिन्तयेत् ॥१९॥

Sloka 19.—It is the Moon that determines the character of one's mind, royal favour and mother. It is through Mars that a person can ascertain his own courage, characteristic qualities, and lands.

प्रज्ञावाक्कर्मविज्ञानं बुधेनैव विनिर्दिशेत् ।
गुरुणा देहपुष्टिं च बुद्धिपुत्रार्थसम्पदः ॥२०॥

Sloka 20.—It is Mercury that influences one's speech, action and discrimination. One ought to conjecture about one's physical development, genius, sons and wealth through Jupiter.

शुक्राद्विवाहकर्म स्याद्भोगस्थानं च वाहनम् ।
आयुश्च जीवनोपायो मरणं च शनैश्चरात् ॥२१॥

Sloka 21.—Information regarding one's marriage, love affairs and vehicles is to be sought through Venus. It is Saturn that settles a person's period of life, livelihood and death.

बलहीना ग्रहा ये स्युर्जन्मकाले सदा नृणाम् ।
तेषामुक्तं फलं हीनं विपरीतं शनेः स्मृतम् ॥२२॥

Sloka 22.—Where planets are weak at one's birth, their effects also will be weak; the reverse will be the case with regard to Saturn.

स्वेषु स्वेष्वष्टवर्गेषु ग्रहोक्तफलमादिशेत् ।
अष्टवर्गादृते नैव दशाज्ञानं भवेत् ध्रुवम् ॥२३॥

Sloka 23.—All the planets reveal their effects in proportion to the number of benefic dots in the houses occupied by them. Without the aid of Ashtakavarga, it will not be possible to determine the exact nature of the effects in the native's several Dasas.

आदित्याष्टकवर्गे च निक्षिप्याकाशचारिषु ।
अर्कस्थितस्य नवमो राशिः पितृगृहं स्मृतः ॥२४॥

तद्राशिफलसंख्याभिर्वर्धयेच्छोध्यपिण्डकम् ।
सप्तविंशतिसंभाज्यं शेषर्क्षं याति भानुजे ॥२५॥

तस्मिन् काले पितृक्लेशो भविष्यति न संशयः ।
तत्त्रिकोणगते वाऽपि पितुः पितृसमस्य वा ॥२६॥

मरणं तस्य जानीयाद्दशाच्छिद्रमुदीक्ष्य च ।

Sloka 24–26½.—Find out the benefic dots revealed by the planets in the Sun's Ashtakavarga (of the native). The Rasi that is ninth from that occupied by the Sun is said to denote the house of his father; The शोध्यपिण्ड (*Vide* Sloka 36 *infra*) figure should be multiplied by the number of benefic dots in the house of the 'father'. The product should be divided by 27. When Saturn in his transit passes through the particular star revealed by the remainder, the demise of the father will surely happen. Or when Saturn transits a star triangular to the previous one, the father or a relative similarly placed will die Thus should the astrologer declare, after due verification, if the Dasa at the time be a छिद्र one.

चन्द्रलग्नाद् गुरुस्थानं याते सूर्यसुते सति ॥२७॥

पित्रोर्नाशस्तत्र काले वक्ष्यते चार्कचन्द्रयोः ।
दशानुकूलकाले तु योजयेत्कालवित्तमः ॥२८॥

Sloka 27-28.—When Saturn transits the 9th house reckoned from the Moon, the demise of the parents may be predicted at the time should the Dasas of the two luminaries be also in progress.

लग्नात्सुखेश्वरांशेशदशायां च षितृक्षयः ।
सुखनाथदशायां वा पितृनाशस्त्वसंशयः ॥२९॥

Sloka 29.—The demise of the father may also occur during the Dasa of the planet owning the Navamsa of the lord of the 4th house. Or, it may happen without doubt during the Dasa of the lord of the 4th house.

पितृजन्माष्टमे जातस्तदीशो लग्नगोऽपि वा ।
तेनैव पितृकार्याणि कारयेन्नान्यथा यतः ॥३०॥

Sloka 30.—Find out the owner of the 8th house reckoned from the 9th. When this or the planet occupying the Lagna has his Dasa in progress, the father's obsequies have to be performed and not at any other time.

शुभेशे लाभलग्नस्थे चन्द्रलग्नाद्विशेषतः ।
मित्रग्रहसमायुक्ते माता पितृवशानुगा ॥३१॥

Sloka 31.—When the lord of the 9th house occupies the 11th or the Lagna—especially when the counting is reckoned from the place occupied by the Moon—and is in conjunction with a friendly planet, the mother also follows the fate of the father.

तेनैव पितृकार्येषु कर्मशेषं समापयेत् ।
पितृजन्मतृतीयर्क्षे जातः पितृधनाश्रितः ॥३२॥

Sloka 32.—With that, the native should finish the parental rites that still remain. One born in the 3rd house of the father will inherit money from the father.

पितृकर्मगृहे जातः पितृतुल्यगुणान्वितः ।
तदीशे लग्नसंस्थेऽपि पितृश्रेष्ठो भवेत्सुतः ॥३३॥

Sloka 33.—One born in a Rasi which is the 10th from that of his father will have characteristic qualities similar to those of his father Even if the lord of that Rasi occupy the Lagna, he will excel his father in merit.

सूर्याष्टवर्गे यद्राशौ फलं शून्यं प्रजायते ।
विवाहव्यवहारादि तन्मासे वर्जयेत्सदा ॥३४॥

Sloka 34.—In the Ashtakavarga of the Sun when there is a Rasi devoid of dots, one should always avoid that month for purposes of marriage and similar topics.

कलहायासदुःखानि शून्यमासि च सन्ति हि ।
एवमादिफलं ज्ञात्वा मासं प्रतिसमाचरेत् ॥ ३५ ॥

Sloka 35.—For, in a month void of benefic dots there may arise quarrels, weariness and misery; after knowing all these, one should prepare himself to meet the tide of events in that month.

संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्धयेत् ।
हृतात् द्वादशभिः शेषं मेषादिगणयेत्पुनः ॥ ३६ ॥
तस्मिन्मासे मृतिं विद्यात्त्रिकोणर्क्षकेऽपि वा ।

Slokas 36, 36½.—The शोध्यपिण्ड figures in the Ashtakavarga of the Sun should be multiplied by the number of benefic dots in the 8th house and divided by 12. In the month signified by the remainder when counted from Mesha, or in its triangular Rasi, one's demise may be expected.

चन्द्राष्टवर्गे निक्षिप्य शून्यफलगते विधौ ॥ ३७ ॥
तन्नक्षत्रं परित्यज्य शुभकार्याणि कारयेत् ।

Sloka 37-37½—When the Moon transits a Rasi void of benefic dots in the Ashtakavarga of the Moon, one should shun that asterism for celebrating all auspicious events.

चन्द्राष्टमे च नक्षत्रत्रितये च विशेषतः ॥ ३८ ॥
आयासव्याधिदुःखानि लभते नात्र संशयः

Slokas 38, 38½.—Note the asterism that is in the 8th house from that of the Moon. When the Moon in her transit arrives in that asterism or its triangular ones, one will invariably get worry, disease and misery.

चन्द्रात् सुखफलैः पिण्डं वर्धयेद्भैर्विभाजयेत् ॥ ३९ ॥
शेषमृक्षे शनौ याते मातृहानिं विनिर्दिशेत ।
तत्त्रिकोणेषु वा केचिदाहुश्छिद्रदशासु च ॥ ४० ॥

Slokas 39-40.—Multiply the शोध्यपिण्ड figures by the number indicating the benefic dots in the 4th house from the Moon and divide the product by 12. When Saturn transits the star indicated by the remainder, the demise of the mother should be expected. The same event, may also be declared to happen when the transit takes place over an asterism triangular to the same or if there be a छिद्र Dasa at the time.

चन्द्रलग्नात्सुखस्थाने युते रवितनूभुवा ।
दृष्टे वा तेन तत्स्थाने पूर्वाह्ने कालसङ्गमे ॥ ४१ ॥
मृत्युं वा दूरगमनं निर्दिशेत्कालचिन्तकः ।

Slokas 41,41½.—If Saturn occupy or aspect the 4th house reckoned from the Moon and the hour at the time before noon, one should declare the person's demise or a distant voyage.

चन्द्रात्सुखाष्टमेशांशात् त्रिकोणे दिवसाधिपे॥ ४२ ॥
मातुर्वियोगं तन्मासे निर्दिशेल्लग्नतः पितुः ।
पितृवन्मातृचिन्तायां फलं सर्वं प्रकल्पयेत् ॥ ४३ ॥

Slokas 42-43 —Note the lords of the 4th and 8th houses counted from the Moon, and the Navamsas occupied by them. When the Sun transits a Rasi triangular to the same, the demise of the mother may come to pass in that month. The above has to be determined from the father's Lagna Rasi. The events for the mother should be determined in the same way as for the father.

भौमाष्टवर्गे संचिन्त्या भ्रातृसंपत्तथैव च ।
भौमो बलविहीनश्चेद् धीप्रयासान्वितो भवेत् ॥ ४४ ॥

Sloka 44.—In a similar manner, a brother's riches, etc.., have to be ascertained through the Ashtakavarga of Mars. If Mars be weak, there will be great difficulty in acquiring knowledge.

बुधाष्टवर्गं संशोध्य शेषराशिगते शनौ ।
पुत्रमित्रविनाशादींल्लभते नात्र संशयः ॥ ४५ ॥

Sloka 45.—Similar reductions have to be made in the Ashtakavarga figures of Mercury. When Saturn transits the Rasi signified by the remainder, loss of issue, of friends and other untoward events will without doubt happen.

गुरोरष्टकवर्गे च सन्तानमपि कल्पयेत् ।
गुरोः फलानि यावन्ति सुतस्थाने स्थितानि च ॥ ४६ ॥
शत्रुनीचग्रहफलं त्यक्त्वा तावन्त आत्मजाः ।
गुरोः सुतगृहे येंऽशास्तावन्तस्तनयाः स्मृताः ॥ ४७ ॥
सुतभेशनवांशैर्वा समानांस्तनयान्वदेत् ।

Sloka 46-47½.—From the Ashtakavarga of Jupiter, it is possible to fix up the issue that one will have. Find the number of benefic dots in the 5th house from Jupiter in his Ashtakavarga. The dots given by planets occupying their inimical and depression houses should be left out. The remainder will denote the number of issue. Note the Navamsa of the 5th house from Jupiter ; its order from Mesha will signify the number required ; or it may also be determined through the Navamsa (its order from Mesha) occupied by the lord of the 5th house.

गुरोरष्टकवर्गे च शोध्यशेषफलेषु वै ॥ ४८ ॥
क्रूराश्रितफलं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ।
व्ययाष्टमसुतस्थैश्च पापैः क्षीणा हि सन्ततिः ॥ ४९ ॥

Slokas 48-49.—In the Ashtakavarga of Jupiter, find the total number of dots after reduction. The dots contained in the several Rasis occupied by malefics should be left out. The remainder will signify the number of the issue. Of these, the dots in the 12th, 8th and the 5th if occupied by malefics, will denote the number that die very early.

गुरोरष्टकवर्गे चेत्सुतराशौ फलत्रयम् ।
अल्पात्मजः स विज्ञेयो गुरोः पञ्चमभेऽपि वा ॥ ५० ॥
तदीशयुक्तदृष्टे वा तदा पुत्रान्समादिशेत् ।

Slokas 50-50½.—In the Ashtakavarga of Jupiter, if there be 3 benefic dots in the 5th house, or in the Rasi which is 5th from Jupiter, the person concerned should be declared as issueless. But if the said house be occupied or aspected by its lord, the person will beget issue.

एतैर्बहुप्रकारैस्तु कल्पयेत्कालवित्तमः ॥ ५१ ॥

सर्वलक्षणसंयोगे तदा तस्मिन् समादिशेत् ।
वंशक्षयादियोगा हि वक्ष्यन्तेऽग्रे मयास्फुटम् ॥ ५२ ॥
पूर्वोक्तलक्षणेनैव वंशलक्ष्म समादिशेत् ।

Slokas 51–52½.—It is by these and other various methods that the astrologer should solve the question. When the Yoga for progeny is clear, children will surely be born to the native. The Yogas for family-extinction will be described separately in a clear manner.

भृगोरष्टकवर्गं च निक्षिप्याकाशचारिषु ॥ ५३ ॥
त्रिकोणशोधनं कुर्यात्पश्चादेकाधिपत्यजम् ।
येषु भेषु फलानि स्युर्विशेषेण च तेषु च ॥ ५४ ॥
भूमिं कलत्रं वित्तं च कालविन्निर्दिशेन्नृणाम् ।
शुक्रजामित्रतो लब्धैश्च दाराणां निर्दिशेद् बुधः ॥ ५५ ॥

Slokas 53–55.—The number of benefic dots derived from the planets should be set up constituting the Ashtakavarga of Venus. The Trikona reduction should be effected, followed by the Ekadhipatya one. Whichever Rasis contain dots, the astrologer should declare lands, wife and wealth in proportion to their number. The number of dots contained in the 7th house reckoned from Venus will reveal the number of wives that one will have.

दाराधिपांशपक्षेत्रं दारजन्मर्क्षभं विदुः ।
तस्योच्चे निजराशौ वा केचिदिच्छन्ति तद्विदः ॥ ५६ ॥
तस्यांशकत्रिकोणे वा भार्याजन्मर्क्षभं वदेत् ।
लग्नेन्द्वोर्भाग्यभं जन्म वदन्ति मुनिसत्तमाः ॥ ५७ ॥
उक्तप्रकारमार्गेण भार्याया जन्मलग्नभम् ः
तयोः समागमर्क्षं च कल्पयेदत्र बुद्धिमान् ॥ ५८ ॥

Slokas 56-58.—Note where the lord of the Navamsa occupied by the owner of the 7th house is posited. This Rasi will be the Janma Rasi of the wife. Some say that the planet's exaltation or Swakshetra may also denote the same. The wife's Janma Rasi may also be any one of the triangular houses with regard to that Navamsa. Some Sages declare that it is the 9th house counted from the Lagna or the Moon. A clever astrologer should guess the most suitable and probable one.

अनुक्तराशिजन्मर्क्षमस्ति चेन्नास्ति सन्ततिः ।
भाग्यदारेशयुक्तर्क्षफलसंख्याः स्त्रियो विदुः ॥ ५९ ॥
क्षेत्रे त्रिगुणना तुल्या नवांशे द्विगुणास्तथा ।

Slokas 59, 59½.—If the Janma Rasi of the wife be some other than that what has been mentioned above, it means there will be no progeny. The (number of) benefic dots in the houses occupied by the lords of the 9th and 7th houses represent the number of females one will have. The number will be treble in the case of Rasis and double in that of the Navamsa when these happen to own them.

मन्दांशे मन्दसंयुक्ते मन्दक्षेत्रगते भृगौ ॥ ६० ॥
नीचांशे पापयुक्ते वा नीचस्त्रीभोगमृच्छति ।
भौमांशकगते शुक्रे भौमक्षेत्रगतेऽथवा ॥ ६१ ॥
भौमेन दृष्टे युक्ते वा परस्त्रीभोगमिच्छति ।

Slokas 60-61½.—When Venus occupies a Navamsa of Saturn, is conjoined with Saturn or occupies a Rasi of Saturn, or is in a depression Navamsa, or is associated with a malefic, the person concerned will have sexual intercourse with a low woman. When Venus occupies a Navamsa or Rasi owned by Mars, or is associated with or aspected by Mars, the person concerned will desire to have sexual intercourse with a woman other than his wife.

जामित्रे मन्दभौमांशे तदीशे मन्दकामगे ॥ ६२ ॥
वेश्या वा जारिणी वाऽपि तस्य भार्या न संशयः ।

Slokas 62, $62\frac{1}{2}$.—When the 7th Bhava is in a Navamsa belonging to Saturn or Mars and the lord of that Bhava occupies the 7th house reckoned from Saturn, the wife of the native will, without doubt, be a courtezan or an adulteress.

पापारूढांशगे चन्द्रे जामित्रे व्ययभेऽपि वा ॥ ६३ ॥
पापग्रहान्विते शुक्रे स्त्रीहेतोर्भ्रंशमावहेत् ।

Slokas 63, $62\frac{1}{2}$—When the Moon occupies the 7th or the 12th house and is in a Navamsa owned by a malefic, and when Venus is associated with a malefic, the person concerned will suffer degradation through a woman (at the bottom).

शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ॥ ६४ ॥
भाग्येशांशपतुल्या वा दारेशस्य गुणान्विता ।
तेषां बलाबलेनैव भार्याया लक्षणं वदेत् ॥ ६५ ॥
एवमादिफलं ज्ञात्वा निर्दिशेत् शुक्रवर्गतः ।

Slokas 64-$65\frac{1}{2}$.—The woman-partner will have the colour, form and qualities similar to those of the Navamsa occupied by Venus; or of the Navamsa occupied by the lord of the 9th or the 7th Thus, after ascertaining the preponderance of the number of benefic dots in the Ashtakavarga of Venus, one should arrive at the proper conclusion.

शनैश्चराष्टवर्गं च निक्षिप्याकाशचारिषु ॥ ६६ ॥

लग्नप्रभृतिमन्दान्तं फलान्येकत्र योजयेत् ।
मन्दादिलग्नपर्यन्तं फलान्यन्यत्र योजयेत ॥ ६७ ॥
फलसंख्यासमानाब्दे व्याधिं दुःखं समादिशेत् ।
तयोर्योगसमानाब्दं मृत्युवर्षं प्रचक्षते ॥ ६८ ॥

Slokas 66-68.—Prepare the Ashtakavarga of Saturn by finding the benefic dots contributed by the several planets. Add the dots in the houses between the Lagna and Saturn. Add also the dots between Saturn and the Lagna. In the years signified by the two totals, the person concerned will suffer diseases and misery. Add up the two totals. During the year denoted by this sum-total, the native may suffer death.

शोध्यसंशोधनं कृत्वा पिण्डं संस्थाप्य रन्ध्रगैः ।
फलैर्हत्वा भजेत्सप्तविंशत्यायुः फलं भवेत् ॥ ६९ ॥
शेषेण मासादिवसाघटिकाश्च प्रकल्पयेत् ।
दशाच्छिद्रसमे काले तस्मिन् मृत्युर्न संशयः ॥ ७० ॥

Slokas 69-70.—After doing the two reductions enjoined, make up the शोध्यपिण्ड. Multiply this by the dots in the 8th house and divide the product by 27. The quotient will reveal the Ayus of the native. From the remainder, the months, days, ghatikas, etc may be computed. If at the time thus revealed, there be also दशाछिद्र, then death will surely hapen.

मन्दाष्टवर्गे राशौ तु फलहीने क्षयो भवेत् ।
तद्भक्ते भास्करेणेन्दौ तस्मिन् काले मृतिं वदेत् ॥ ७१ ॥

Sloka 71.—In the Ashtakavarga of Saturn, if there be no benefic dots in any Rasi, it indicates disease or death. When the शोध्यपिण्ड product (*Vide* Slokas 69-70) is divided by 12, and when the Moon transits the sign thus revealed, one may predict death.

सर्वग्रहान् फलयुतांश्च नियोज्य चक्रे
मूर्त्यां च सर्वमशुभं च शुभं समं च ।
जन्मादितः फलमशेषदशां समीक्ष्य
यात्राविवाहसमये कथयेद्विधिज्ञः ॥ ७२ ॥

Sloka 72.—After entering all the planets in their several Ashtakavargas with their respective benefic dots and ascertaining from the Lagna all those houses that are unfavourable, auspicious and medium and their effects in the entire Dasa periods, the astrologer should proceed to fix up the time for travel, marriage etc.

रव्यादीनां समुदायाष्टवर्गवाक्यानि-बिन्दुसंख्याश्च ॥

3 3 3 3 2 3 4 5 3 5 7 2
रवेः— बालोबलिष्ठो लवणागमो सुरो
2 3 5 2 2 5 2 2 2 3 7 1
चन्द्रस्य— रागीमुरारि शिखरीन्द्रगाथया ।
4 5 3 5 2 3 4 4 4 6 7 2
कुजस्य— भौमोगणेन्द्रोलघुभावतासुरो
3 1 52 6 6 12 5 5 7 3
बुधस्य— गोकर्णरक्तातुपुराणमैथिली ॥ ७३ ॥
2 2 1 23 42424 7 3
गुरोः— रुद्रःपरंगह्वरभैरवस्थली
2 3 3 3 4 4 2 34 3 6 3
शुक्रस्य— रागीवलीभाखरगीर्मगाचलाः ।
3 2 4 4 4 3 3 4 44 6 1
शनेः— गिरौविवस्वान्बलवद्विवक्षया
5 3 5 52 6 1 2 2 6 7 1
लग्नस्यः— शूलीममप्रीतिकरोत्रतीर्थकृत् ॥ ७४ ॥

See also p. जा. पा. 696.

मेषादि समष्टयः—सर्वाष्टवर्गबिन्दुसमष्टिः— 337

मेषस्य 24.	वृषस्य 22	मिथुनस्य 29.	कर्कटस्य 26
सिंहस्य 25	कन्यायाः 34	तुलायाः 19	वृश्चिकस्य 26
धनुषः 26	मकरस्य 36	कुंभस्य 54	मीनस्य 16

सर्वकर्मफलोपेतमष्टवर्गं विदुर्बुधाः ।
अन्यथा तस्य विज्ञानं दुर्ज्ञेयं गुणदोषजम् ॥ ७५ ॥

*Sloka*75.—All kinds of activities may be ascertained through these figures: else, it is difficult to know their nature, good or bad.

नगा (30) धिकफला ये स्यू राशयस्ते शुभप्रदाः ।
तत्त्वादि (25) खगुणा (30) न्ताक्षा राशयो मध्यमा मताः ॥७६॥

Sloka 76.—Rasis containing 30 or more dots are declared to be productive of good (or auspicious) effects. Those between 25 and 30 are considered as medium.

अतिक्षीणफला ये स्यू राशयस्तेऽधमाः स्मृताः ।
श्रेष्ठराशिषु सर्वाणि शुभकार्याणि कारयेत् ॥ ७७ ॥

Sloka 77.—Signs containing very small number of dots are declared as very bad. All auspicious acts should be performed (when the luminaries are) in the good Rasis.

श्रेष्ठान् राशीन् मुहूर्तेषु योजयेन्मतिमान्नरः ।
यस्य व्ययाधिकं लग्नं भोगवानर्थवान् भवेत् ॥ ७८ ॥
विपरीते तु दारिद्र्यं भविष्यति न संशयः ।
त्रिंशतो मध्यमं पूर्वं परं तस्माच्छुभं भवेत् ॥ ७९ ॥

Slokas 78-79.—A good astrologer should select only those Rasis which contain good number of benefic dots for celebrating anything auspicious. He, in whose Ashtavarga the benefic dots in the Lagna exceed that of the

12th will enjoy life and be rich. When it is otherwise, poverty will without doubt encircle him. From 25 to 30, it will be middling. After that it is only good that will prevail.

मृत्यादि व्ययपर्यन्तं बोध्यं भावफलं बुधैः ।
अधिके शोभनं विद्याद्धीने दोषं विनिर्दिशेत् ॥ ८० ॥

Sloka 80.—The several effects of the Bhavas from the 1st to the 12th should be determined before-hand by the wise man. When benefic dots predominate, the effect of that Rasi will be good. When the number of dots are low, something bad has to be expected.

षष्ठाष्टमव्ययांस्त्यक्त्वा शेषाण्येवं प्रकल्पयेत् ।

Omitting the 6th, 8th and 12th houses, the case of the other houses has to be dealt with in the manner stated above,

मीनादिमिथुनान्तेषु प्रथमं खण्डमिष्यते ॥ ८१ ॥

वृश्चिकादिघटान्तेषु द्वितीयं खण्डमिष्यते ।
कर्कटादितुलान्तेषु तृतीयं खण्डमुच्यते ॥ ८२ ॥

खण्डत्रयं पृथक् स्थाप्यमन्यत् किन्तु निरीक्षयेत् ।
वयोऽनुरूपकर्मादि तेनैवैवं विनिर्दिशेत् ॥ ८३ ॥

Slokas 81-83.—From the beginning of Meena to the end of Mithuna is called the first Khanda. From the beginning of Vrischika to the end of Kumbha, it is the second Khanda. From the beginning of Karkataka to the end of Tula, it is known as the third Khanda. These three Khandas are to be kept for reference as some functions and acts suitable to the age at the time have to be performed through the guidance of this alone.

अधिके शोभनं विद्याद्धीने दोषफलं तु वै ।
खण्डत्रयं निरीक्ष्यैव दशानयनमीरयेत् ॥ ८४ ॥
पापग्रहसमारूढं खण्डं क्लेशकरं स्मृतम् ।
सौम्यैः पुष्टफलं ज्ञेयं मिश्रैर्मिश्रफलं स्मृतम् ॥ ८५ ॥
खण्डत्रयफलं ज्ञात्वा दशाफलमुदीरयेत् ।

Slokas 84-85½.—In the case of excess of benefic dots, something auspicious should be expected, while when the dots are low in number, matters that are bad will spring up. It is only after noting the three Khanda periods, the Dasa effects should be declared. In the Khanda where malefics prepondrate, the effect will be sorrowful. It will produce good effects when the Khanda consists of 3 or more benefics. In the case of mixed ones, the effect also will be medium.

लग्नप्रभृति मन्दान्तं एकीकृत्य फलानि वै ॥ ८६ ॥
सप्तभिर्गुणयेत्तस्मात् सप्तविंशतिभाजितात् ।
तत्फलस्य समानेऽब्दे दुःखं वा रोगमाप्नुयात् ॥ ८७ ॥

Slokas 86-87.—Total up the benefic dots in the houses beginning with the Lagna and ending with Saturn. Multiply the sum by 7 and divide the product by 27. In the year revealed by this remainder, one meets with sorrow or disease.

मन्दप्रभृति लग्नान्तमेवमेव प्रकल्पयेत्
भौमान्तं लग्नतस्तद्वद्भौमाल्लग्नान्तमेव च ॥ ८८ ॥
क्लेशायासविरोधादीँल्लभते नात्र संशयः ।

Sloka 88, 88½.—In the same way, the dots in the 1) houses from Saturn to the end of the Lagna, (2) the dots in the houses beginning from Mars to the Lagna and(3) and those from the Lagna to the end of Mars should be computed. In the years revealed as above, one will meet with sorrow, weariness, enmity and the like undoubtedly.

ज्ञेया मन्दादिलग्नान्तनवांशकयुतिर्बुधैः ॥ ८९ ॥
तद्योगसदृशे वर्षे चायुधक्लेशमादिशेत् ।

Sloka 89, 89½.—Note the Navamsa occupied by Saturn and that of the Lagna. Find the number of Navamsas revealed by this sum. In the year indicated by this figure, one may expect hurt or hit through a missile or weapon.

राहुभौमादिलग्नान्तमंशयोगसमाब्दके ॥ ९० ॥
विपदस्त्रक्षतायासदुःखादीनि समादिशेत् ।
शुभग्रहादिलग्नान्तमंशयोगसमाब्दके ॥ ९१ ॥
पुत्रवित्तसुखादीनि लभते नात्र संशयः ।

Slokas 90-91½.—The same thing has to be gone through in the case of the Navamsa occupied by (1) Rahu and that of the Lagna and (2) Mars and that of the Lagna. In the years indicated by the respective figures, the person concerned meets with some calamity, hit by a weapon, wound, fatigue, sorrow and the like. In a similar way, during the years indicated by the sum of the Navamsas of benefic planets and the Lagna one will be blessed with issue, wealth, happiness and the like, unfailingly.

अष्टमाधिपतेरंशसंख्याभिर्गुणयेत्फलम् ॥ ९२ ॥
अष्टमस्थं द्वादशभिर्विभजेच्छिष्टराशिगे ।
रवौ वा तत्त्रिकोणस्थे मृतिं वा रोगमाप्नुयात् ॥ ९३ ॥
एवमेव विजानीयात् पितृमातृगृहादिषु ।

Slokas 92-93½.—The number reckoned from Mesha of the Navamsa occupied by the lord of the 8th house should be multiplied by the number of benefic dots in the 8th house, and the product divided by 12. When the Sum transits the Rasi indicated by the remainder or its triangular house, the native will meet with death or disease. In the same manner, the cases of the father and the mother should be dealt with.

प्रादक्षिण्येन गशीनां फलान्येकत्र योजयेत् ॥ ९४ ॥
पृथक् पृथक् चतुर्दिक्षु भवनानां प्रकल्पयेत् ।
अधिके शोभनं विद्याच्छुभयुक्ते विशेषतः ॥ ९५ ॥
सर्वेषु हीनभागेषु तद्भागं वर्जयेत्सदा ।

Slokas 94-95½—Total up the figures in the several Rasis in the Pradakshina (left to right) order. The Rasis should be grouped separately in the 4 directions. Wherever there is a greater number of dots, one may expect agreeable good things in that direction; and should a benefic planet be also posited there, the good will be intense. In the directions where the number of dots is low, one should avoid the same altogether.

गोष्ठं क्षेत्रं कृषिर्वाऽपि श्रेष्ठराशौ स्थितं शुभम् ॥ ९६ ॥
क्षीणराशौ स्थितं द्रव्य विनश्यति च निश्चयात् ।
वित्तेश्वरस्य दिग्भागे वित्तमाप्नोति निश्चयात् ॥ ९७ ॥
रन्ध्रेश्वरस्य दिग्भागे भाग्यं नूनं विनश्यति ।

Slokas 96-97½.—A cow-house, any land, and even agriculture, if done in a good Rasi, will be auspicious. Any money or thing kept in a bad Rasi containing a small number of benefic dots) will surely disappear very soon. In the direction signified by the lord of the 2nd house, the person will certainly obtain wealth. In the direction represented by the lord of the 8th house, one will have no luck at all, (He may even lose his life).

In sloka 98, देहं is another reading for भाग्यं.

अष्टवर्गफलं प्रोक्तं सिद्धसेनेन धीमता ॥ ९८ ॥
तस्मात्सारं समुद्धृत्य मया प्रोक्तं समासतः ।

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारेऽष्टवर्गफलाध्यायः
सप्तदशः॥

Sloka 98-98½.—The effects derived from the Ashtaka Varga (calculation) have been described in detail by the intelligent Siddhasena. Taking all the essence from that source, I have treated the same in a brief manner

Thus ends the 17th Adhyaya of Horasara, a work composed
by Sri Prithuyasas, the son of Sri: Varahamihira.

अष्टादशोऽध्यायः

अन्तर्दशाधिकारैः पूर्वोक्तदशाफलेषु वैषम्यम् ।
तस्माद्दशान्तरदशां ज्ञात्वा सम्यक् फलं हि वक्तव्यम् ॥ १ ॥

Sloka 1.—In the case of Antardasas or sub-periods of a Dasa, there will be difference regarding their effects. One should therefore carefully determine them first and then only predict the effects.

अथान्तर्दशानयनम्

एकर्क्षगोऽर्धभागं त्रिकोणगस्त्र्यंशमपहरति ।
चतुरश्रे पादांशं सप्तांशं सप्तमस्थश्च ॥ २ ॥

Sloka 2.—A planet occupying the same house as the lord of the Dasa matures it by half of the Dasa-lord's period; a planet placed in a Trikona position to the Dasa-lord, influences it by a third; a planet in the 4th or 8th house, by a fourth; and lastly, a planet in the seventh, by a seventh.

एषु स्थानेषु गता दशाधिनाथाद्दशापहर्तारः ।
होरा यदि राहुयुता नो तेषु दशाफलानि सिध्यन्ति ॥ ३ ॥

Sloka 3.—Planets placed in the several positions aforesaid with respect to the Dasa-lord are the only ones that partake of the entire Dasa period. If Rahu should occupy the Lagna, the Dasa effects will not be felt.

अन्तर्दशाविभागे रविशशिनोरेव राहुणा सार्धम् ।
यमसदृशफलं वाच्यं नान्येषां केचिदिच्छन्ति ॥ ४ ॥

Sloka 4.—In the matter of determining the subdivision of an Antardasa, the cases of the Sun and the Moon are peculiar. If one of these be conjoined with Rahu, the sub-period will have to be increased by one half; and their effects will be like those for Saturn and none else. This is the opinion of some.

इष्टग्रहस्य च दशा नाडी वेदाष्ट (84) संख्यया गुणयेत् ।
भागांशग्रहतुल्यं तस्मात् संयोज्य तत्रैव ॥ ५ ॥
तत्पिण्डभागहारैर्लब्धं स्वदशाफलस्य तस्यैव ।
पूर्वयुतांशा ग्राह्यास्तस्याश्चान्तर्दशा ग्रहाणां स्युः ॥ ६ ॥
अन्तर्दशा ग्रहाणां पाकक्रमतो दशाफलं योज्यम् ।
क्रूरात् क्रूरं पूर्वं सौम्यात् सौम्यं फलं समत्वेऽपि ॥ ७ ॥

Slokas 5-7.—Convert the Dasa-period of the planet required into Ghatikas and multiply the same by 84; and add thereto so much portion as is revealed by the degrees travelled. The effects of the Apaharas of the planets will follow in the same order as in the case of the Dasas, and their nature——benefic, malefic, or medium, as the case may be——being more intense than before.

अर्केन्दुशनिगुरूणां पाकेनान्तर्दशाफलं ब्रूयात् ।
शेषाणां केन्द्राढ्यैर्होराचार्या वदन्त्येवम् ॥ ८ ॥

Sloka 8.—From the Dasa-periods of the Sun, the Moon, Saturn and Jupiter, one should be able to read their Antardasa effects; in the case of the rest, through the strongest posited in the Kendras. So, the Astrologers say.

अथ रविदशान्तर्दशाफलानि ॥

भानुदशायां चन्द्रः करोति मित्रार्थभोगसंम्पत्तिम् ।
जलसंश्रयात् प्रमादं पाण्डुग्रहणीक्षयांश्च कष्टदशाम् ॥ ९ ॥

Sloka 9.—During the Sun's Dasa, when the Moon's Antardasa is in progress, one will get wealth and enjoyments in the company of friends. If the period be bad, a great risk through resorting to water is apprehended, and he may suffer from jaundice, diarrhoea and consumption.

भानुदशायां भौमः सुवर्णरत्नादिसंचयं कुरुते ।
ख्यातिप्रतापयुक्तं पित्तविकाराग्निरोगसन्तप्तम् ॥ १० ॥

Sloka 10.—During the sub-period of Mars in the Sun's Dasa, the person will acquire gold, jewels, etc. He will attain fame and valour. He will suffer from fever, biliousness and the like.

सौम्यान्तरे च भानोस्त्वग्दोषविकारपीडितो मनुजः ।
ख्यातोऽर्थविहीनः स्यात् सन्नोत्साहः प्रमादबहुलः स्यात् ॥ ११ ॥

Sloka 11.—In the sub-period of Mercury in the Sun's Dasa. the person will be troubled from skin-disease. He will attain fame, will be full of enthusiasm, but will become moneyless and will suffer a serious mishap.

जीवान्तरे च भानोर्विद्यावस्त्रान्नसंग्रहणशीलः ।
देवद्विजकार्येषु प्रवर्तते ख्यातिमान्नरेन्द्रधनी ॥ १२ ॥

Sloka 12.—During the Antardasa of Jupiter in the Sun's Dasa, he will get education, clothing, and he will be busy in collecting articles of food. He will engage himself in helping Brahmins and Gods, attain great fame and riches, and he will become a chief among men.

शुक्रान्तरे च भानोः प्रवासशीलोऽल्पशुष्कवादरतः ।
कण्ठाक्षिकर्णरोगै रार्तो ज्वरपीडितः स्वतन्त्रश्च ॥ १३ ॥

Sloka 13.—In the sub-period of Venus in the Sun's Dasa, one will be away from his place, will engage himself in useless talk, will be troubled by diseases in the neck, eyes and ears; he will suffer from fever; and will be self-willed.

मन्दापहारकाले भानोर्नीचारिचोरदुःखार्तः ।
सुहृदप्यमित्रभावं कुरुते क्षीणार्थवृत्तिरुद्योगी ॥ १४ ॥

Sloka 14.—During the Antardasa of Saturn in the Sun's Dasa, one will be unhappy. He will be troubled by mean persons, enemies, and thieves. Even his friends will begin to hate him. He will spend away all his money and his earnings will become slender.

अथ चन्द्रदशान्तर्दशाफलानि ॥

चन्द्रदशायां भानोरन्तरकाले कुदेशकर्मरतः ।
कुस्त्रीजनाभिलाषी क्षीणधनो बन्धुकलहयुतः ॥ १५ ॥

Sloka 15.—In the Sun's sub-period of the Moon's Dasa, one will undertake journeys to useless places, and will be intent in doing bad acts. He will seek the company of bad females, will spend away his wealth and will quarrel with his relations.

इन्दुदशायां भौमान्तरे नरः पुत्रबन्धुरहितः स्यात् ।
रोगी विघातकुशलो मायावी स्थानविच्युतो भवति । १६ ॥

Sloka 16.—During the sub-period of Mars in the Moon's Dasa, the native will be bereft of sons and relatives. He will suffer from diseases; his enthusiasm will be dumped ; he will be deceitful and will suffer degradation in his status.

चन्द्रदशायां सौम्यान्तरकाले गोगजाश्वसम्पन्नः ।
नित्योत्साही गुणवान् गजाश्वभोगी सुतादिलब्धिश्च ॥ १७ ॥

Sloka 17.—During Mercury's Antara in the Moon's Dasa, the person will have cows, elephants and horses. He will always evince enthusiasm, and will possess good qualities.

चन्द्रदशायां गुर्वन्तरकाले धर्मभोगसम्पन्नः ।
विद्याधनैः समेतः प्रसिद्धनामान्वितो विदेशरतः ॥ १८ ॥

Sloka 18.—When Jupiter's Antara in the Moon's Dasa progresses, the native will lead a virtuous life and enjoy all comforts. He will acquire learning and wealth, and will get a big title.

चन्द्रदशायां शुक्रप्रवेशने स्त्रीधनानि सिध्यन्ति ।
जलकृषिपशुमणिपोतप्रयोगतोऽर्थागमः सुखं लभते ॥ १९ ॥

Sloka 19.—During the advent of the Antara of Venus, one gets woman, wealth, etc. He will acquire money through water, agriculture, cattle, jewels, and boat-rowing and he will be happy.

नृपचोरमुषितवित्तस्तेजोहीनो विनष्टसुतदारः ।
लभते च महाव्याधि चन्द्रदशायां प्रवेशने पङ्गोः ॥ २० ॥

Sloka 20.—When Saturn's Antara in the Dasa of the Moon commences, he will get wealth from the sovereign, thieves and by committing thefts. He will lose all his old splendour and will be bereft of wife and children. A great disease will torment him.

अथ कुजान्तर्दशाफलानि ॥

सूर्यापहृतौ भौमाद् दुर्गचरो ज्ञानवान्नरेन्द्रधनी ।
पितृबन्धुजनैस्त्यक्तः कलहप्रीतोऽतिमान्यश्च ॥ २१ ॥

Sloka 21.—At the commencement of the Sun's Antara in the Dasa of Mars, one will be roaming about fortresses, acquire learning and get wealth from kings. His father and other relations will shun him; he will take pleasure in quarrelling. He will command great respect.

भौमाच्चन्द्रापहृतौ पित्तश्लेष्माधिको महोत्साही ।
वहुजनविहरणशीलो वहुप्रकारोपजीवनं कुरुते ॥ २२ ॥

Sloka 22.—In the Moon's sub-period of Mars, the person will suffer from excess of bile and phlegmatic humour. He will be clever in pleasing many people and will evince great enthusiasm. He will earn his livelihood in many ways.

भौमदशायां सौम्ये प्रविशति रिपुरोगपीडितो मनुजः ॥
सन्नोत्साहो नृपतेः पराजयी पुत्रदाररहितः स्यात् ॥ २३ ॥

Sloka 23.—In the Dasa of Mars, when Mercury's Antara is in progress, the native will experience trouble from enemies. He will suffer from diseases. He will be encouraged by the king and he will subdue others. He will be bereft of sons and wife.

जीवापहृतौ भौमात् कुलाधिको ज्ञानवान्नरेन्द्रधनी ।
दारसुतबन्धुमान्यो गोगणयुक्तश्च धर्मनिरतश्च ॥ २४ ॥

Sloka 24.—In Jupiter's Antara during the Dasa of Mars, he will become the chief of the family, obtain learning and acquire riches through the sovereign. He will be respected by his wife, sons and relations. He will possess cattle, and will do virtuous acts.

भौमाच्छुक्रापहृतावस्वस्थो रोगवान्विदेशरतः ।
स्त्रीजनवैरी कुहको गोत्रच्छेदः परापवादी वा ॥ २५ ॥

Sloka 25.—In the Apahara of Venus during the Dasa of Mars, his health will not be good. He will hate women. He will bring discredit to the family and will become a cheat, or will abuse others.

मन्दापहृतौ भौमात् क्लेशान्ते क्लेशमाप्नुयात्सततम् ।
दारसुतबन्धुहीनः स्थानभ्रंशो मृतिर्वाऽपि ॥ २६ ॥

Sloka 26.—During Saturn's sub-period in the Dasa of Mars, series of miseries will crop up one after another. He will be bereft of wife, sons and relations. He will have a fall from his position or danger to his life.

अथ बुधदशान्तर्दशाफलानि ॥

सौम्यदशायां भानोरन्तरकाले नितान्तभोगी स्यात् ॥
आकस्मिकधनयुक्तो जलवासी देवगुरुभक्तः ॥ २७ ॥

Sloka 27—When the Sun's Antara in Mercury's Dasa is in progress, the native will ever be taking pleasure in sexual intercourse. There will be a sudden influx of money. He will dwell in a place near a river. He will revere Gods and preceptors.

थलवासी is another reading for जलवासी.

सौम्याच्चन्द्रविभागे मृतप्रजासम्भवो न संतुष्टः ।
कुस्त्रीसक्तो रोगी कुष्टी च ज्ञातितो भयप्राप्तिः ॥ २८ ॥

Sloka 28.—During the Moon's Antara in Mercury's Dasa, a still-born child will be born The person will be much dissatisfied. He will associate with bad women and contract disease. He may suffer from leprosy. He will also have to apprehend danger from his Dayadins.

सौम्यात्कुजापहारे गुह्यरुगार्त्तो न दारपुत्रयुतः ।
ऊर्ध्वाङ्गरोगबहुलो बहुव्ययार्त्तोऽल्पजातिसंतुष्टः ॥ २९ ॥

*Slok*a 29—During the Dasa of Mercury and in the Antara of Mars, the native will suffer from trouble in the anus, and will have no wife or son by his side. He will be troubled with ऊर्ध्वाङ्गरोग and heavy expenditure. He will get satisfaction from low people.

जीवापहृतौ सौम्यात् सुतदारसमन्वितो विगतशोकः ।
नृपमन्त्री नेता वा पितृमातृविवर्जितो भवति नूनम् ॥ ३० ॥

Sloka 30.—When Jupiter's Antara in Mercury's Dasa is in progress, the person will have no sorrow, but will be happy surrounded by his wife and sons. He will become a minister or a commander under a king; he will be forsaken by both the parents.

इन्दुसुतस्य दशायां शुक्रविभागे धनान्वितो धीमान् ।
वस्त्रालङ्कारयुतो बुभुक्षितो देवकार्यसंतुष्टः ॥ ३१ ॥

Sloka 31—In the Antara of Venus in Mercury's Dasa, he will possess money; he will be intelligent and will command clothes and jewels He will suffer from hunger and take delight in doing service to the Gods

मन्दापहृतौ सौम्यान्नीचप्रायोऽल्पसंतुष्टः ।
क्लीबो मृदुस्वभावो वातरुगार्तोऽन्नपानानिरतः स्यात् ॥ ३२ ॥

Sloka 32.—During Saturn's Apahara in Mercury's Dasa, he will be almost insignificant. He will be contented with what little he gets. He will be weak-minded and kind. He will suffer from wind-disease, but will be intent in eating and drinking.

अथ गुरुदशान्तर्दशाफलानि ॥

जीवदशायां भानोरन्तरकाले सुतार्थभोगयुतः ।
ख्यातो विशिष्टनामा लोकसमापूजितोऽतिमान्यश्च ॥ ३३ ॥

Sloka 33.—During the Sun's Apahara in Jupiter's Dasa, the person concerned will be happy in the company of his children and have wealth at his command. He will attain great fame and get a title. He will be highly respected and worshipped by all the people.

जीवाच्चन्द्रविभागे बहुदारसमन्वितो धनी विद्वान् ।
नृपदयितो विख्यातो नृपार्थलाभान्महोत्साही ॥ ३४ ॥

Sloka 34.—In the Moon's Antara of Jupiter's Dasa, the native will possess wealth, be learned and have the company of many wives. He will become the king's favourite and through his favour, attain great fame and be over-enthusiastic.

जीवात्कुजापहारे मस्तकरोगी गुदाक्षिरोगी वा ।
परगृहवासी विकलो रिक्ततनुर्बाध्यतेऽरिणा नित्यम् ॥ ३५ ॥

Sloka 35.—During the Antara of Mars in Jupiter's Dasa, the native will suffer from acute head-ache, trouble in the anus or eye-disease. He will mess in other's houses. He will be dispirited and become useless and bothered always by his enemies.

जीवाद्बुधापहारे धर्मविरुद्धाश्रितो विदेशरतः ।
मन्दोत्साही चपलो जलप्रमादी विवादी च ॥ ३६ ॥

Sloka 36.—In Mercury's Antara of Jupiter's Dasa, he will swerve from the path of virtue. His activity will be dull. He will be intent in visiting other places. He will be fickle, of a quarrelling disposition, and have risk in water.

जीवात्सितान्तराले वातश्लेष्मान्वितोऽग्निदीप्तश्च ।
धर्मक्रियास्वभीष्टो विद्यावस्त्रान्नसंग्रहणशीलः ॥ ३७ ॥

Sloka 37.—In the Antara of Venus in Jupiter's Dasa, he will suffer from wind and phlegm. He will also have stomach troubles. He will desire to do virtuous acts. He will engage himself in learning. He will be intent in obtaining clothes and articles of food.

मन्दापहृतौ जीवात् कृषिपशुवित्तान्वितोऽतिरोगी स्यात् ।
स्त्रीव्यसनकर्शितात्मा प्रेष्यजनैः पीडितो विषाद्यैर्वा ॥ ३८ ॥

Sloka 38.—In Saturn's Antara of Jupiter's Dasa, the person will get money through agriculture and cattle. He will suffer much through disease. He will be troubled by women, and will become emaciated and weak. He will have worries through servants, poison and the like.

अथ शुक्रान्तर्दशाफलानि ॥

शुक्रात सूर्यविभागे गुदाक्षिशूलादिपीडितो मनुजः ।
नृपजनितभयाविष्टो बन्धुक्लेशाद्धनक्षयं याति ॥ ३९ ॥

Sloka 39.—During the Dasa of Venus in the Sun's sub-period, the person concerned will suffer from trouble in the anus, from sore-eyes, enlargement of spleen and the like. There will also be fear caused through royal displeasure. There will be trouble from his relations and heavy expenditure will be incurred thereby.

चन्द्रापहृतौ शुक्रात् श्वापदपीडाग्निपित्तरोगयुतः ।
अनिवारितरणवेगो जेता स्त्रीसङ्गमाद्धनप्राप्तिः ॥ ४० ॥

Sloka 40.—In the Moon's Apahara of Sukra's Dasa, there will be danger from wild beasts, swelling (in the body), and bilious trouble; success (inavertible) impetuosity in a combat and association with another female bring money to the native.

शुक्रात्कुजापहारे नीचस्त्री भोगवान् विकलदन्तः ।
पैत्तिकरोगोद्रिक्तो मन्दोत्साहः पुमान् भवति ॥ ४१ ॥

Sloka 41.—During the Apahara of Mars in the Dasa or Venus, the person will have intercourse with a low woman. He will have decayed teeth, will suffer from a strong bilious disease and his strength will be crippled.

शुक्रात्सौम्यविभागे दुरन्तकार्यान्वितोऽभिमानी स्यात् ।
पशुफलवृक्षाद्वित्तं लभते दाराप्रियोऽतिसन्तुष्टः ॥ ४२ ॥

Sloka 42.—When Mercury's Apahara of Sukra's Dasa progresses, he will be engaged in a futile business; he will become proud. He will obtain money through cattle and fruit-trees. He will be fond of his wife and will be very contented.

शुक्रदशायां च गुरोरन्तरकाले गतार्थसिद्धिः स्यात् ।
यज्ञक्रियादिनिपुणो सुतदारसमन्वितः सुखी भवति ॥ ४३ ॥

Sloka 43.—During the Apahara of Jupiter in the Dasa of Venus, the person gets a suddden gain of money. He will take an active part in the performance of a sacrifice. He will live happily in the midst of his wife and children.

शुक्रान्मन्दाविभागे भूमिस्त्रीसङ्ग्रही विषमशीलः।
नृपजनितधनप्राप्तिः समानशौर्यान्वितो धनी भवति ॥ ४४ ॥

Sloka 44.—In Saturn's Antara of Sukra's Dasa, the person will acquire land and wife. His disposition will not be good He will get money through royal favour. He will be earning wealth befitting his valour.

अथ शनिदशान्तर्दशाफलानि ॥

मन्ददशायां भानोर्दशापहारे सुखेतराणि स्युः ।
रिपुभयकलहोद्रिक्तो सुतदारविवर्जितोऽन्यदेशरतः ॥ ४५ ॥

Sloka 45.—In the Sun's Apahara of Saturn's Dasa, the person concerned will experience all else except happiness. Danger from enemies, quarrels in abundance, desertion by one's wife and sons, and residence in foreign places—these will be the order of the day.

मन्ददशायां चन्द्रे प्रविशति मातृक्षयो मनोदुःखम् ॥
भग्नोत्साही चपलो बन्धुक्लेशान्वितो दयाहीनः ॥ ४६ ॥

Sloka 46.—During the Moon's Bhukti of Saturn's Dasa, the person's mother will pass away and thus affliction to the mind will be caused ; and his enthusiasm will be retarded ; he will become fickle.minded. He will further feel sorrow for the sake of his relations owing to their distress ; he will finally become devoid of pity.

मन्दात्कुजापहारे जायन्ते मृत्युरोगदुःखानि ।
स्थानपशुवित्तनाशः सुतदारविनाशनं वाऽपि ॥ ४७ ॥

Sloka 47.—In the Apahara of Mars in Saturn's Dasa, there will arise miseries through death and disease. Loss of one's position, of cattle and of wealth or even the demise of one's own son or wife will happen.

मन्दाद्बुधापहारे स्त्रीबालसमन्वितो धनी विद्वान् ।
सत्सेवी नृपदयितो वातश्लेष्मादि पीडितो भवति ॥ ४८ ॥

Sloka 48.—In Mercury's Apahara of Saturn's Dasa, the person concerned will live with his wife and children

He will command riches and will acquire learning. He will be doing service to the good people and will be liked by the king. He will be troubled by wind and phlegmatic diseases.

जीवापहृतौ मन्दात् काव्यकलाज्ञानवान्नरेन्द्रधनी ।
बहुजनपूजितदेहो बहुभोगसमन्वितो महोत्साही ॥ ४९ ॥

Sloka 49.—In Jupiter's Apahara of Saturn's Dasa, the person concerned will study poetry and acquire learning. He will get money from the king. He will be revered by many persons. He will enjoy all comforts, and will be over-enthusiastic.

मन्दात् सितापहारे पत्नीपुत्रान्वितो धनाध्यक्षः ।
धर्मपरो रिपुहन्ता स्वाध्यायाध्यापको भवेन्नियतः ॥ ५० ॥

Sloka 50.—In the Apahara of Venus in Saturn's Dasa, he will live with his wife and children and will have plenty of money at his command. He will be intent in doing virtuous acts. He will overpower his enemies. He will study the Vedas and ultimately become a great preceptor.

अथ दशान्तर्दशाविशेषफलानि ॥

अन्तर्दशा यदा द्वित्रिचतुर्णामेकराशिसंस्थानाम् ।
प्रोक्तफलं प्रत्येकं त्यक्त्वा क्लेशांश्च कुर्वन्ति ॥ ५१ ॥

Sloka 51.—When two, three, or four planets combine in a single Rasi, and each of their Antardasa sets in, their respective effects already stated above do not come to pass, but only affliction and unhappiness take their place.

संयुक्तानां तु दशाक्षेत्रोच्चविवर्जिता सदा दुःखम् ।
जनयेत्प्रतापहीनं धनिंन प्रेष्यान्वितं सरोगं च ॥ ५२ ॥

Sloka 52.—And if in the above condition the said planets are not also occupying their own or exaltation Rasis, the person concerned will, during their Dasas, be experiencing always only sorrow. Further, he will lose all his original valour and riches, and he will be reduced to abject poverty, and will also be afflicted with diseases.

सुखदारपुत्रवित्तं जनयुति तस्मात् त्रिकोणसंस्थस्य ।
बन्धुस्थितस्य हि दशामित्रारोग्यं सुखं धनं लभते ॥ ५३ ॥

Sloka 53.—During the Dasa or Antardasa of a planet which is posited in his Moolatrikona Rasi, the person will be blessed with all happiness, wife, issue and wealth. In the case of a planet placed in the 4th house, when his Dasa or Antardasa sets in, the native will get friends, and will command sound health, happiness and wealth.

जामित्रे स्त्रीद्वेष्यो रन्ध्रस्थे मृत्युरोगो वा ।
प्रकृतिर्दशान्तरदशाफलमेवं चिन्तयेद्धि दैवज्ञः ॥ ५४ ॥

Sloka 54.—When the Dasa of a planet occupying the 7th house progresses, the person concerned will hate women. Should the planet be in the 8th house, disease or even death will befall him. The effects of the Dasas and their Antardasas will generally have to be predicted by the astrologer in the manner stated above.

लग्नाधिपतेस्तुल्यं लग्नदशायां फलं विनिर्देश्यम् ।
यमसदृशफलं वाच्यं दशासु राहोर्दशान्तरे काले ॥ ५५ ॥

Sloka 55.—When the Lagna Dasa is progressing, the effects will be similar to those of its lord In the case of the Dasa and Antardasa of Rahu, the effects will be similar to those of Saturn.

अर्केन्द्वारशनिभ्यो दशापहारे मृतिं वदेद्राहोः ।
वैषम्यान्मिश्रफलं प्रकृतिदशायां विशेषकरम् ॥ ५६ ॥

Sloka 56.—When Rahu's Dasa or Antardasa is progressing in the Antardasa or Dasa of the Sun, Mars or Saturn, death may happen Owing to the contrary motion (of Rahu), in the otherwise-ordinary Dasa, the nature of the Dasa will be specially otherwise.

दाराधिपतिर्यस्मिन्नंशे पुरुषस्य जन्मकाले स्यात् ।
पाके तु वर्तमाने तस्याधिपतेः कलत्रसंयोगः ॥ ५७ ॥

Sloka 57. Note the Navamsa occupied by the lord of the 7th house in the person's nativity at birth. In the Dasa of the planet owning that Navamsa will the person get married (or join his wife).

अष्टमपस्य दशायामधिपेन हृतेऽरिभस्य तस्यैव ।
मरणं हि तत्र काले निर्देश्यं क्रूरयोस्तयोर्नियतम् ॥ ५८ ॥

Sloka 58.—During the Dasa of the lord of the 8th house and in the Apahara of the lord of the 6th, or *vice versa* death may occur. Whichever of the two is more malefic will surely bring about the event.

राहुर्यस्मिन्नंशे जनने पुरुषस्य यस्य सभवति ।
तस्य दशायां मरणं शत्रोराहारकाले वा ॥ ५९ ॥

Sloka 59.—Note the Navamsa occupied by Rahu at birth; the death of the native may happen during the Dasa of the planet owning that Navamsa and in the Apahara of his enemy.

लग्नदशायां शत्रोर्लग्नस्य दशाहृतिर्यदा काले ।
निधनमवश्यं तस्मिन् सौम्यग्रहसंयुते न निर्देश्यम् ॥ ६० ॥

Sloka 60.—During the Lagna Dasa and in the Apahara of the planet inimical to the Lagna, the demise of the native will surely come to pass. But if a benefic planet should occupy the Lagna, this need not be predicted.

होराजन्माधिपतेः शत्रुर्यो मृत्युसंस्थितो यस्य ।
तस्याष्टवर्गशून्ये दशाविभागे यदा तदा निधनम् ॥ ६१ ॥

Sloka 61.—Find the lords of the Lagna as well as of the sign occupied by the Moon. Find also the planets which are inimical to these two lords. If, in the Ashtakavargas of the aforesaid planets, there be a Rasi devoid of benefic dots, during the Dasa or Apahara of the planet owning that Rasi, death will happen.

विलग्नाधिपतिर्नीचे निधने भार्गवोऽपि वा ।
तद्दाये व्याधिमाप्नोति क्रूरे लग्नं समाश्रिते ॥ ६२ ॥

Sloka 62.—When the lord of the Lagna is in depression, or when Venus is posited in the 8th house, and if a malefic planet occupy the Lagna, the person concerned will meet with his end during the Dasa or Apahara of either the depressed planet referred to or Venus.

षष्ठाष्टमव्ययेशानां स्फुटयोगं गते शनौ ।
मृतिं भ्रातुर्विजानीयात् तत् त्रिकोणमथापि वा ॥ ६३ ॥

Sloka 63.—Add the Sphutas of (1) the lord of the 6th, (2) the lord of the 8th and (3) the lord of the 12th. When Saturn in his transit traverses through the sign revealed by this sum or the sign's Trikona Rasi, the brother of the person concerned will meet with his death.

लग्नाच्चन्द्रादथवा द्वाविंशद्दृगाणमाश्रिते जीवे ।
तस्याधिपात्रिकोणं याते वा मृत्युमादिशेत्तस्य ॥ ६४ ॥

Sloka 64.—When Jupiter in his transit traverses through the 22nd decanate reckoned from the Lagna or the Moon, or the triangular decanate with respect to the lord of the aforesaid 22nd decanate, the demise of the person concerned may be declared to happen.

स्फुटेज्यराह्वोः संयोगराशिं यातो यदा गुरुः ।
तदा तु निधनं विद्यात् तत्त्रिकोणमथापि वा ॥ ६५ ॥

Sloka 65.—Add the figures for Jupiter and Rahu. When Jupiter in his transit arrives at the Rasi signified by the sum or at a Rasi Trikona to it, the demise of the person concerned may be predicted.

निधनेशद्वादशांशत्रिकोणे भास्करे मृतिः ।
निधनेशत्रिकोणे वा सूर्ये व्ययगते तु वा ॥ ६६ ॥

Sloka 66.—Find in what Dwadasamsa Rasi the lord of the 8th house is posited. When the Sun in his transit arrives at a Rasi which is triangular to this, death may happen. The same event may also happen when the Sun traverses through Rasi triangular to the lord of the 8th house or a Rasi that is 12th from the Sun.

स्फुटार्कस्य कलाः स्थाप्यास्ता राहुकलिकाहताः ।
चक्रलिप्ता (21600) हृतालब्धं योजयेत् स्फुटभास्करे ॥ ६७ ॥
दृश्यते भास्करो यस्मिंस्तस्मिन्मासे मृतिं वदेत ।
तत्त्रिकोणगते वाऽपि चाणक्यवचनं यथा ॥ ६८ ॥

Slokas 67-68.—Convert the Sphuta figures of the Sun into minutes. Multiply the same by the minutes denoting the figures for Rahu. Divide the product by 21600. Add the remainder thus obtained to the figures of the Sun. When the Sun in his transit arrives at the Rasi signified by this sum or a Trikona Rasi to this, death may take place. So has Chanakya stated.

चन्द्रनिधनेश्वरस्य त्रिकोणमायाति शीतगौ निधनम् ।
योगं विधौ तयोर्वा तस्य नवांशत्रिकोणसंस्थे वा ॥ ६९ ॥

Sloka 69.—Note the Rasi occupied by the lord of the 8th house reckoned from the Moon. When the Moon in her transit arrives at any one of the Rasis triangular to this, death may happen. Or, add the figures for the Moon and the lord of the 8th house. When the Moon in her transit arrives at a Rasi denoted by this sum, death may take place The same event may also happen when the Moon in her transit arrives at a Rasi triangular to the Navamsa Rasi denoted by the sum above referred to.

जन्मविलग्नोपगताच्चन्द्रोपगतान्नवांशकादथवा ।
षष्ठे वाष्टमराशौ लग्नगते मरणमादेश्यम् ॥ ७० ॥

Sloka 70 —When the Moon in her transit arrives at the following positions, death of the native may happen: (1) Lagna at birth (2) the Moon at birth (3) and (4) their respective Navamsa Rasis, (5) the 6th house from the Lagna and (6) the 8th house from the Lagna.

जन्मलग्नाष्टमे राशौ जन्मलग्नोदयेऽपि वा ।
लग्ननीचोदये वाऽपि तेषां शून्योदये मृतिः ॥ ७१ ॥

Sloka 71 —(1) The 8th Rasi reckoned from the Moon or from the Lagna at birth (2) the Janma Rasi or the Lagna Rasi at birth (3) the Lagna with a depressed planet at birth —when these Rasis are void of planets, death will happen.

उत्तमयोगभवा ये तेषामन्तर्दशासु रिष्टफलाः ।
न भवन्ति ग्रहयज्ञैर्दानैर्होमैस्तथा जपैः खेटाः ॥ ७२ ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे दशान्तर्दशा
फलाध्यायोऽष्टादशः

Sloka 72.—Whichever planets cause great Yogas to the person concerned, they will during their Antardasas cause the native to suffer from diseases. Such planets will not be appeased by Yagnas (sacrifices) and the like. Offering of gifts, worship to the Firegod by Homas or incantations of Japas will not prove efficacious in their cases.

Thus ends the 18th Adhyaya of Horasara entitled
effects of Planetary Dasas and Antardasas, a
work composed by Sri Prithuyasas, the son
of Sri: Varahamihira.

एकोनविंशोऽध्यायः

अथ चान्द्रयोगाः ॥

अथ तत्रादौ सुनफानफादुरुधुराधियोगास्तत्फलानि च

चन्द्राद्धनगैः सुनफा व्ययगैरनफा तयोर्दुरुधुरा स्यात् ।
रविरहितैरधियोगः सौम्यैर्जामित्ररन्ध्ररिपुसंस्थैः ॥ १ ॥

Sloka 1.—If the 2nd, the 12th and both the houses from the Moon be occupied by planets other than the Sun, the Yogas are termed सुनफा (Sunapha), अनफा (Anapha) and दुरुधुरा (Durudhura) respectively. When benefics occupy the 6th, the 7th and the 8th house (from the Moon or the Lagna), there results what is called the अधियोग (Adhiyoga).

स्वार्जितधनोपभोक्ता धीमान् नृपसंमतो नृपो वाऽपि ।
शास्त्रार्थवित्प्रवक्ता धर्मपरः ख्यातिमांश्च सुनफायाम् ॥ २ ॥

Sloka 2.—The person born in the Sunapha Yoga will possess self-acquired property, will be renowned for his wisdom and will be a king or his equal. He will have studied the Sastras and will be capable of interpreting them cleverly. He will be upright, and of great renown.

नयविनयज्ञो धृतिमाननेकशास्त्रश्रमो महाविभवः ।
अनफायामुत्पन्नः स्त्रीणां वशगोऽतिमानी स्यात् ॥ ३ ॥

Sloka 3.—The person born in the अनफा (Anapha) Yoga will be energetic, will have studied hard the sacred arts and possess great wealth; he will be loved by women and be very proud.

भोगधनैश्वर्ययुतो वाग्मी रणवल्लभो गणाधिपतिः ।
व्यग्रो नृपतिस्त्यागी पशुमान् जातो दुरुधुरायाम् ॥ ४ ॥

Sloka 4.—Taking freely to the joys of life and blessed with abundance of wealth, the person born in the दुरुधुरा (Durudhura) Yoga will be eloquent, fond of war and chief of a body of men. He will even be a king. He will have a perplexed mind. He will possess cattle and will be liberal.

अधियोगे भवति नरो मन्त्री पूतनापतिश्च भूपालः ।
धनवान् बहुप्रतापी दीर्घायुर्ज्ञानवान् गतारिगणः ॥ ५ ॥

Sloka 5.—The person born in an अधियोग (Adhiyoga) will become a minister or a commander of an army. He will be wealthy, very valorous, and long-lived. He will possess a demoness as his wife. He will have wisdom and will be bereft of enemies.

सौम्यैरयत्नसिद्धं क्रूरैर्यत्नात्फलं समाप्नोति ।
पापाधियोगजाते विपरीतफलं विनिर्देश्यम् ॥ ६ ॥

Sloka 6.—In the case of an Adhiyoga caused by benefics, the effects of the Yoga will come to pass without any effort at all. If the planets forming the Adhiyoga be malefic, the effects will be felt only after great exertion. When the planets causing the Adhiyoga are untoward, only contrary effects should be expected.

कष्टं मध्यं श्रेष्ठं भानोः केन्द्रादिसंस्थिते शशिनि ।
चन्द्रे क्षीणे विफलं सुनफादिफलं न सम्यगायाति ॥ ७ ॥

Sloka 7.—According as the Moon occupies a Kendra, a Panapara or an Apoklima house in respect to the Sun, will the resulting Yoga be miserable, medium or best. When the Moon is waning, the effects of Sunapha and other Yogas will not be highly powerful, but will only prove weak and useless.

अथ केमद्रुमयोगस्तत्फलं च

एते योगा न स्युः केन्द्रे ग्रहवर्जिते शशाङ्काद्वा ।
केमद्रुमाख्ययोगस्तस्मिन् जातो नृपोऽपि भिक्षाशी ॥ ८ ॥

Sloka 8.—These Yogas will not operate, should the Moon not occupy a Kendra (or when there are no planets in any of the Kendra houses reckoned from the Moon). Then, the Yoga termed Kemadruma sets in, the effects of which will be that even a king born under it becomes a beggar (a seeker of alms).

अथ वेसिवास्युभयचरीयोगास्तत्फलानि च

सूर्याद्व्ययगैर्वासिर्वित्तगतैश्चन्द्रवर्जितैर्वेसिः ।
उभयस्थितैर्ग्रहेन्द्रैरुभयचरी नामको योगः ॥ ९ ॥

Sloka 9.—When (3 or more) planets occupy the 12th house from the Sun, the resulting Yoga is called Vasi. If they occupy the 2nd house from the Sun, it is known as Vesi. In the two Yogas above referred to, the Moon is left out of consideration. If planets are posited on both sides (12th and 2nd) from the Sun, the Yoga is Ubhayachari.

मन्दगतिर्मृदुवचनो दीनाक्षो बन्धुवत्सलो धृतिमान् ।
आयव्ययतुल्यकरो जातः स्याद्वेसियोगेऽस्मिन् ॥ १० ॥

Sloka 10.—The man born in this Vesiyoga will walk slowly. His speech will be soft; he will have a dejected look. He will be dear to his relations; he will be courageous. In the matter of income and expenditure, he will make both ends meet.

पापमतिर्विकलाङ्गो निद्रालस्यश्रमान्वितो वासौ ।
पापैरेवं सौम्यैर्बलयुक्तैः सर्वसौख्यसम्पन्नः ॥ ११ ॥

Sloka 11.—One born in the Vasiyoga will be intent in doing sinful acts. He will be defective of some limb. He will be idle, sleepy and feel wearisome. The above will be the effects when the planets causing the Yoga are malefic; but if such planets be benefic and strong, the native will be endowed with all kinds of happiness.

मुखरो ज्ञानी बलवान् स्वबन्धुनाथो नरेन्द्रदयितः स्यात् ।
नित्योत्साही वाग्मी धीमान्मनुजः शुभोभयचरीजः ॥ १२ ॥

Sloka 12.—The person born in an Ubhayachari Yoga will be talkative, learned, and strong. He will be a chief among his relations and a favourite of the king. When the planets constituting the Ubhayachari are benefic, the person concerned will be intelligent, ever active and eloquent.

॥ अथ सुशुभाशुभकर्तरीयोगास्तत्फलानि च ॥

लग्नात् द्वितीयसंस्थैरर्केन्दुविवर्जितैः सुशुभः ।
अशुभाख्यो व्ययसंस्थैरुभयस्थैः कर्तरी समाख्याता ॥१३॥

Sloka 13.—When (3 or more) planets other than the Sun and the Moon occupy the 2nd house from the Lagna, the Yoga is called सुशुभ (Susubha). When such planets occupy the 12th house, the Yoga is termed अशुभ. If they should occupy both the the 2nd and 12th, it is termed कर्तरी.

सुशुभे योगे जातो धनवान् वनितादृतो नियमशीलः ।
नित्योद्युक्तश्चपलो भोगी न समञ्जसो धनाध्यक्षः ॥ १४ ॥

Sloka 14.—The person who has had his birth in the Susubha Yoga will be rich and will be closely devoted to a female. He will intently observe religious austerities; he will be ever active, but fickle-minded. He is always bent on sexual enjoyment. He will hold the post of a treasurer in a bank. He will not always be virtuous in his ways.

अशुभे योगे जातो बलवान् स्वकुलाधिको महोत्साही ।
वक्ता परोपकारी त्यागी जनवल्लभोऽतिविख्यातः ॥ १५ ॥

Sloka 15.—The man born in the अशुभ (Asubha) Yoga will possess a strong body. He will be the head of his family and will be very energetic. He will be a good talker, will be very liberal and will help others. He will become very famous and greatly loved by the people.

अत्युग्रो निर्विण्णो पितृमातृद्वेषणो निरुत्साहः ।
कर्तरियोगे पापैः परदेशरतो विषाग्निशस्त्रहतः ॥ १६ ॥

Sloka 16.—Very fierce, overcome with fear and sorrow, hating both the parents and devoid of energy will the peson be, who is born in the कर्तरी (Karthari) Yoga caused by malefic plants; he will dwell in foreign places and his end will be through poison, fire or weapons.

अथ लग्नाधियोगस्तत्फलं च

षट्सप्ताष्टमसंस्थैर्लग्नात् सौम्यैरपापदृष्टयुतैः ।
लग्नाधियोग उक्तः पापैः सुखवर्जितैर्भवति ॥ १७ ॥

Sloka 17.—When benefic planets occupy the 6th, the 7th and the 8th houses counted from the Lagna and are also free from the conjunction or aspect of malefics, लग्नाधियोग-Lagnadhiyoga results. If malefic planets be in the said houses, the person concerned will have no happiness at all.

लग्नाधियोगजातो मन्त्री पृतनापतिर्धरस्वामी ।
बहुदारवान्विनीतो दीर्घायुर्धर्मवानशत्रुगणः ॥ १८ ॥

Sloka 18.—The person born in the लग्नाधियोग-Lagnadhiyoga will be a minister, a commander of an army or the chief of his clan. He will have many wives. He will be modest in his behaviour, will be long-lived, will lead a virtuous life and will have no enemies.

अथ पर्वतयोगस्तत्फलं च

उदयान्तकर्महिबुके ग्रहयुक्ते रिःफनैधने शुद्धे ।
यः कश्चिन्नवमगतो योगोऽयं पर्वतो नाम ॥ १९ ॥

Sloka 19.—When planets occupy the 1st, the 7th, the 10th and the 4th houses, and the 12th and the 8th houses are vacant, and the 9th house is occupied, the resulting Yoga is called पर्वत-Parvata.

पर्वतयोगे जातो भूपालो धर्मवान् विनीतश्च ।
ग्रामपुरनगरकर्ता लोके श्रुतवान् युगान्तकीर्तिश्च ॥ २० ॥

Sloka 20.—One who takes his birth in the Parvatha Yoga will be a king, virtuously disposed, and gentle in disposition. He will be the originator of a village, town or a corporation. He will be learned and endowed with a fame lasting till the end of the Yuga.

अथ ध्वजयोगस्तत्फलं च

क्रमसंस्थितैर्ग्रहेन्द्रैर्बलवान् कश्चिद्ग्रहोऽन्यराशिगतः ।
ध्वजयोगो विज्ञेयस्तेषामेकोऽपि लग्नस्थः ॥ २१ ॥

Sloka 21.—If, at a birth, the planets in their order occupy the several houses and if any one out of them occupy another's Rasi, the Yoga is called ध्वज (Dhwaja); and one at least of these should be in the Lagna. [but see बृ. जा. p. 257]

प्रख्यातशौर्यकीर्तिर्ज्ञानी धनवान् नरेन्द्रदयितश्च ।
प्रचलितचेष्टाबुद्धिर्ध्वजयोगे जायते मनुजः ॥ २२ ॥

Sloka 22.—The person born in the ध्वज (Dhwaja) Yoga will be widely famed for his prowess. He will be rich, learned and a favourite of the king. He will have no fixity of mind.

अथ कुण्डलयोगस्तत्फलं च ॥

क्रमसंस्थितैर्ग्रहेन्द्रै रहितावेकान्तरास्थितौ खचरौ ।
द्व्यन्तरितौ वा बलिनौ योगोऽयं कुण्डलो नाम ॥ २३ ॥

Sloka 23.—When two strong planets are posited in two houses with one house intervening or two houses intervening, and the rest (of the planets) occupy in their order the other houses, the resulting Yoga is termed कुण्डल (Kundala).

कुण्डलयोगे जातः परार्थभाक् क्षिप्रकोपपरितोषः ।
काव्यकलास्वतिनिपुणो हीनायुः स्वल्पतनयश्च ॥ २४॥

Sloka 24.—The person born in the Kundala Yoga will share other people's wealth, will be easily irritable and easily satisfied. He will be very clever in poetry and the arts. His life will be short and he will have only limited issue.

अथ नाभसयोगाः ॥

अथ तत्रादौ गोलयुगशूलकेदारपाशदामवीणायोगास्तत्फलानि च-

एकर्क्षगतैः सर्वैर्गोलो द्विगृहाश्रितैर्युगाख्यश्च ।
त्रिगृहाश्रितैश्च शूलश्चतुर्गृहैश्च केदारः ॥२५॥
पञ्चगृहस्थैः पाशः षट्गृहसंस्थैश्च दामयोगोऽयम् ।
सप्तगृहस्थैः सर्वैर्वीणायोगोऽतिविख्यातः ॥२६॥

Slokas 25-26.—When all the planets occupy a single Rasi, the resulting Yoga is गोल (Gola). If they all occupy two Rasis, the Yoga is termed युग (Yuga). It is शूल (Sula) when all the planets are distributed among three Rasis. If all of them are distributed among four houses, it is known as केदार (Kedara). When all the planets occupy five Rasis, the Yoga पाश (Pasa) is formed. If they should be spread over 6 houses, the Yoga will be दाम (Dama). When all the 7 planets occupy seven separate houses, the resulting Yoga is वीणा (Veena), of wide fame.

वीणायोगे जातो विद्वान् विविधार्थभोगसम्पन्नः ।
स्वकुलश्रेष्ठो मतिमान् निपुणो नीतिप्रियो महोत्साही ॥२७॥

Sloka 27.—The person born in the वीणा Yoga will be highly learned and will be endowed with wealth and all comforts. He will be intelligent and be the head of his clan. He will be very active and impartial.

गोमान् सुखी दयालुः परकार्यरतोऽतिविश्रुतो धीमान् ।
आढ्यो रणप्रतापी जातः स्याद्दामनामके योगे ॥२८॥

Sloka 28.– One born in the दाम (Dama) Yoga will possess cows, will be happy and of a generous disposition. He will be busy in helping others in their work. He will be a great scholar. He will possess a great intellect. He will be rich and courageous at battle.

पाशे बहुव्ययार्त्तो निपुणो जनवल्लभोऽतिमेधावी ।
उत्साही नृपतीष्टो जातो गृहकार्यसंस्थितो भवति ॥२९॥

Sloka 29.—The person born in the पाश (Pasa) Yoga will find it difficult to meet his heavy expenditure. He will be clever and greatly loved by the people. He is extremely intelligent and possesses great energy. He is liked by the king. He fully engages himself with the affairs pertaining to his house.

बन्धूनां हितकारी कृषितो धनवान् स्वधर्मनिरतश्च ।
केदारे संभूतो जडस्वभावोऽतिमान्यश्च ॥३०॥

Sloka 30.– The person born in the केदार (Kedara) Yoga helps his relations, and enriches himself through cultivating his lands He evinces keenness in attending to his religious duties. He is sluggish, but is very honourable.

शूले जातो मतिमाननेकवार्तान्वितोऽतिरोगी स्यात् ।
क्रयविक्रयाद्धनी स्याद्द्विस्त्रीजनवल्लभोऽनपत्यः स्यात् ॥३१॥

Sloka 31.– The person born in the शूल (Sula) Yoga is intelligent. He has got many occupations to attend to. He is much troubled by sickness. He earns much money by trading. He has two wives, still, he has no children.

युगयोगे जातः स्याद्विकलाङ्गो निष्ठुरो विगतलज्जः ।
बहुऋणभागी पुरुषो हीनायुः क्षीणबन्धुश्च ॥३२॥

Sloka 32.—The man born in the युग (Yuga) Yoga has a defective limb. He is harsh in speech and is devoid of all shame. He contracts many debts, is short-lived and has almost no relatives.

गोले जातोऽल्पायुर्निःस्वो विकलेक्षणो निजघ्नश्च ।
बन्धुसुतदारहीनः सदाटनः क्षुद्विवासबहुलश्च ॥३३॥
कर्मायोदयधर्मादन्यत्र यथोक्तफलमेति ।

Slokas 33,33½.—The person born in the गोल (Gola) Yoga will be short-lived. He will have have no wealth of his own. He will have a defective eye-sight, and has no wife, son or relation. He will kill his own child. He will be always on his legs and will be troubled by hunger. He will suffer long banishment.

In the houses other than the 10th, the 11th, the 1st and the 9th, the respective effects already stated will come to pass.

॥ अथ केन्द्रयोगास्तत्फलानि च ॥

लग्नकेन्द्रस्थितैः सर्वैर्योगो मङ्गलनामकः ॥३४॥
मध्यकेन्द्रस्थितैः सर्वैर्मध्ययोग उदाहृतः ।
आपोक्लिमास्थितैः सर्वैः क्लीबयोग उदाहृतः ॥३५॥
केन्द्रयोगा इमे ख्याता यवनैरप्युदाहृताः ।

Slokas 34-35½.—When all the planets occupy houses which are Kendra with respect to the Lagna, the Yoga is named मङ्गल (Mangala). If they occupy the 10th (Madhya Kendra), the Yoga is termed मध्य (Madhya)

If all the planets are posited in Apoklima houses (3rd, 6th, 9th and 12th), the Yoga is called क्लीब (Kleeba). All these are called Kendra Yogas and have even been referred to by the Yavanas.

मङ्गलाख्ये नरो जातो नित्यं कल्याणकारकः ।
वाग्मी प्रजावान् धीमांश्च दीर्घमायुश्च विन्दति ॥३६॥

Sloka 36.—The person who has his birth in the मंङ्गल (Mangala) Yoga will always be engaged in something auspicious. He will be clever in oratory. He will be blessed with children, will be intelligent and long-lived.

मध्ये जातः प्रवासी च बन्धुक्लेशभयान्वितः ।
अस्थिरार्थोऽल्पपुत्रश्च दुर्मार्गमृतिमाप्नुयात् ॥३७॥

Sloka 37.—He who is born in the मध्य (Madhya) Yoga will always be absent abroad. He will be troubled by fear and distress of his relations. He has no money of his own. His issue will not be many. He will meet with his end through bad ways.

क्लीबे दुःखी प्रवासी च नीचस्त्रीकलहप्रियः ।
अल्पायुरल्पबुद्धिश्च प्रायो देशान्तरे मृतः ॥ ३८ ॥

Sloka 38.—One who has his birth in the क्लीब (Kleeba) Yoga will not stop in his native place. He will associate with base women, will be fond of quarrels and will be mean-minded. He will be short-lived. His death will occur in a foreign country.

अथ रज्जुमुसलनलयोगास्तत्फलानि च ॥

चरराशिस्थितैः सर्वै रज्जुयोग इति स्मृतः ।
मुसलः स्थिरराशिस्थैरुभयस्थैर्नलस्तथा ॥ ३९ ॥

Sloka 39.—When all the planets occupy moveable Rasis, the Yoga is called Rajju. रज्जु . If they be posited in (स्थिर) immoveable signs, it is termed मुसल Musala. If they are in dual signs, (नल Nala) yoga is formed.

अल्पश्रमो दरिद्रश्च मात्सर्यजनवल्लभः ।
रज्जुयोगे पुमाञ्जातो मध्यमायुश्च जीवति ॥ ४० ॥

Sloka 40.—The man born in the रज्जु (Rajju) Yoga will not work hard and will be poor. He will associate with malicious people. He will have medium life.

मुसले सत्वसम्पन्नो दारपुत्रधनैर्युतः ।
सर्वार्थफलभोक्ता च ज्ञानवान् स्वजनप्रियः ॥ ४१ ॥

Sloka 41.—The person born in the मुसल -Musala Yoga will be strong and energetic. He will be wealthy and blessed with wife and sons. He will be learned, loved by his relations and he will enjoy life well.

नलयोगोद्भवो धीमान् विकलाङ्गोऽल्पसन्ततिः ।
पुण्योत्साही धनाढ्यश्च मध्यमायुश्च जीवति ॥ ४२ ॥

Sloka 42.—The person born in the नल-Nala Yoga will be intelligent. He will have defective limb. His issue will be few. He will be virtuous, rich and energetic. His life will be medium.

अथ मालासर्पयोगौ तत्फले च ॥

सौम्यग्रहैः केन्द्रगतैर्मालायोगः स उच्यते ।
क्रूरैः केन्द्रगतैः सर्वैः सर्पयोग इति स्मृतः ॥ ४३ ॥

Sloka 43—When the benefics occupy Kendra houses, माला-Mala Yoga is formed. If all the malefics be posited in the Kendra houses, the Yoga is termed सर्प-Sarpa.

मालायोगे समुत्पन्नो ज्ञानवानर्थवान् भवेत् ।
कर्मलग्नयुतैस्तैस्तु कुलनाशो न संशयः ॥ ४४ ॥

Sloka 44.—The person born in the क्ता-Mala Yoga will be learned and rich. When these planets restrict themselves to the 10th and the 1st houses, the family will without doubt be destroyed.

निःस्वो बहुप्रलापी च पितृस्थानविवर्जितः ।
परक्लेशैश्च सन्तुष्टो ह्यल्पायुर्भुजगोद्भवः ॥ ४५ ॥

Sloka 45.—The man born in the सर्प (Sarpa) Yoga will have no wealth, will prattle much and he will be ousted from his place and deserted by his father. He will feel delighted at others' sorrows. He will be short-lived.

अथ षट्पदयोगस्तत्फलं च ॥

लग्नतष्षट्भवनगैर्ग्रहैष्षट्पद उच्यते ।
तत्रोद्भूतो धनाध्यक्षः सर्वेभ्यः सारसंग्रही ॥ ४६ ॥

Sloka 46.—When planets range themselves in the first six houses from the Lagna, the Yoga is known as षट्पद-Shatpada One born in this Yoga will be master of much wealth and a hoarder of all essence.

अथ वराहयोगस्तत्फलं च ॥

उदयात्मजबन्धुस्थैर्वराहो योग उच्यते ।
क्षेत्रं वित्तं सुखं ज्ञानं लभते नात्र संशयः ॥ ४७ ॥

Sloka 47.—If (all) the planets occupy the 1st, 5th and 4th houses, the वराह-Varaha Yoga is formed. Persons born in this Yoga will, without doubt, obtain lands, wealth, happiness and learning.

अथ कण्टकयोगस्तत्फलं च ॥

द्वित्रिबन्धुस्थितैः सर्वैर्ग्रहैः कण्टक उच्यते
तत्र जातो धनी विद्वान् मध्यमायुरसन्ततिः ॥ ४८ ॥

Sloka 48.—If all the planets occupy the 2nd, the 3rd and the 4th houses, the Yoga is called कण्टक-Kantaka. Persons born in the Yoga will be rich and learned. They will be middle-aged.

अथ हलशृङ्गाटकाविहगयोगास्तत्फलानि च

लग्नव्ययस्थैर्हलयोगमेतं शृङ्गाटकं लग्नशुभात्मजस्थैः ।
लग्नास्तगैस्तं शकटं ब्रुवन्ति बन्ध्वास्पदस्थैर्विहगाख्ययोगम् ॥ ४९ ॥

Sloka 49.—If all planets occupy the 1st and 12th houses the हल-Hala Yoga is formed. If they occupy the 1st, 9th and 5th houses, the Yoga is शृङ्गाटक-Sringataka. When all the planets restrict themselves to the 1st and the 7th houses, the Yoga is शकट (Sakata); when they occupy the 4th and 10th houses, the Yoga is Vihaga or Pakshin

In the first line लग्नशुभेतरस्थैः is another reading.

हलोद्भवः क्रोधपरोऽतिनिःस्वो हीनाङ्गमायुश्च कृषीवलः स्यात् ।
शृङ्गाटके मारुतकोपदेही महानुभावोऽल्पधनोऽपि जातः ॥ ५० ॥

Sloka 50.—The man born in the हल (Hala) Yoga will be irascible, very poor, defective of some limb, and not longlived ; he will be an agriculturist. One born in the शृङ्गाटक-Sringataka Yoga will be windy in temperament, and of an angry temper Though poor, he will be a great personage.

शकटयोगसमुद्भवमानुषः शकटवत्सततं परिवर्तते ।
तनयदारविनाशनदुःखितो वृजिनवानलसो विकलेक्षणः ॥५१॥

Sloka 51.—The man born in the शकट-Yoga will always be changing like a wheel. His wife and children will perish before him. He will be wicked, idle and of weak sight.

विहगोदितमानवः सुखी विविधार्थग्रहणेषु तत्परः ।
अनिवारितविक्रमो रणैः बहुवासः प्रियसंश्रयोऽन्यगः ॥ ५२ ॥

*Slok*a 52.—The person born in the विहग-Vihaga Yoga will lead a happy life and will be intent in collecting various kinds of wealth. His courage and valour in battle are unsurpassed. He will have many resting places and he will have a loving welcome when abroad.

अथ शङ्खचक्रसमुद्रमहेन्द्रयोगास्तत्फलानि च ॥
धर्मायोदयबन्धुभेषु सहितैः शङ्खः समस्तैर्ग्रहै-
र्लग्नाद्यैर्विषमर्क्षगैश्च सकलैश्चक्रं मुनीन्द्रा जगुः ।
वित्ताद्येषु तथैव षट्सु भवनेषूक्तो ग्रहैर्वारिधिः
सर्वैर्व्यन्तरगैस्तथैव च खगैर्योगः शचीवल्लभः ॥ ५३ ॥

*Slok*a 53.—When all the planets occupy the 9th, the 11th, the 1st and the 4th houses, Sankha (शङ्ख) Yoga is formed. If all the planets occupy the 6 odd houses, the Yoga produced is Chakra (चक्र), so the sages have said. If the 7 planets be ranged in the 6 houses beginning with the 2nd house and separated from one another by an intervening (planetless) house, the resulting Yoga is called समुद्र (Samudra). When all the planets similarly occupy houses separated by two intervening houses, the Yoga is termed Indra (इन्द्र).

धीमान् शंखसमुद्भवो गुणनिधिर्वीर्यान्वितो ज्ञानवां-
श्चक्रे सर्वगुणालयो नरपतिः साम्राज्यसिंहासनी ।
जातोऽन्धो जनवल्लभोऽतिकृपणो वित्तेश्वरः सात्मजो
विख्यातो बहुनामभिर्धनवतां श्रेष्ठो महेन्द्रोद्भवः ॥ ५४ ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे चान्द्रनाभसयोगाध्याय

एकोनविंशः ॥

Sloka 54 —The person born in the शङ्ख (Sankha) Yoga will be a repository of all good qualities, brave and learned; while the one born in the Chakra (चक्र) Yoga will be an altar where all merits congregate. He will be a king occupying a throne of imperial sway. The person born in the महेन्द्र (Mahendra) Yoga will be blind from birth, and loved by the people. He will be very miserly, possessing immense riches and blessed with children. He will be very famous, possess many titles of honour, and will be the biggest of the millionaires.

Thus ends the 18th Adhyaya of Horasara, entitled Chandra and Nabhasa Yogas, a work composed by Sri Prithuyasas, the son of Sri: Varahamihira.

विंशोऽध्यायः

अथ राजयोगाः ॥

वर्गोत्तमगते चन्द्रे लग्ने वा चतुरादिभिः ।
ग्रहैर्निरीक्षिते तस्मिञ्जातो नरपतिर्भवेत् ॥ १ ॥

Sloka 1.—When the Moon or the Lagna has attained a Vargottama Navamsa and is aspected by four or more planets, the person born will be a king.

अश्विन्यां लग्नगः शुक्रः सर्वग्रहनिरीक्षितः ।
करोति पृथिवीपालं निर्जितारातिमण्डलम् ॥ २ ॥

Sloka 2.—When Venus occupies the asterism Aswini in the Lagna and is aspected by all the other planets, the person born will become a king who will conquer the entire hosts of enemies.

शत्रुनीचग्रहांस्त्यक्त्वा कुटुम्बस्थः सभार्गवः ।
लग्नेश्वरो बली यस्य स नरः पृथिवीपतिः ॥ ३ ॥

Sloka 3 —Note the planets which occupy their inimical or depression houses. If the lord of the Lagna and Venus occupy the 2nd house without being conjoined by any of the planets aforesaid, and at the same time be strong, the person born will rule over the earth.

नीचांशकान् परित्यज्य त्र्यादिक्षेत्रोच्चसंस्थितः ।
करोति पृथिवीपालं निर्जितारातिमण्डलम् ॥ ४ ॥

Sloka 4.—When three or more planets occupy their own or exaltation Rasis and do not occupy depression Navamsas, a king will be ushered into the world who will conquer the entire host of enemies.

नीचांशकान् परित्यज्य त्र्यादिक्षेत्रोच्चसंस्थितः ।
तेषामेकोऽपि लग्नस्थः करोति पृथिवीपतिम् ॥ ५ ॥

Sloka 5.—When three or more planets occupy their own or exaltation Rasis and one at least out of them occupy the Lagna, the person born in the Yoga will rule over the earth.

चन्द्रे भौमे च लग्नस्थे धर्मकर्मगतेऽपि वा ।
गुरौ बलान्विते सूर्ये जातो नरपतिर्भवेत् ॥ ६ ॥

Sloka 6 —When the Moon and Mars are in the Lagna or occupy the 9th and 10th houses, and if Jupiter and the Sun be endowed with strength, the person born will become a ruler of men.

दिवौकसां नृपं मन्त्री कुर्यात् पश्यन् बुधं सदा ।
शिरसा शासनं तस्य धारयन्ति नृपालकाः ॥ ७ ॥

Sloka 7.—When Jupiter casts a full aspect on Mercury, the Yoga will make the person born a king, whose orders will be implicitly obeyed by the other princes.

अधिमित्रांशगश्चन्द्रो दृष्टो दानवमन्त्रिणा ।
निशायां कुरुते राज्यं नान्यग्रहनिरीक्षितः ॥ ८॥

Sloka 8.—If the Moon at night occupy a Navamsa owned by a very friendly planet and be aspected by only Venus and no other planet, the person born will become a king.

स्वोच्चाधिमित्रभागस्थो दृष्टो वा देवमन्त्रिणा ।
शशी महीपतिं कुर्याद्दिवसे च न संशयः ॥ ९ ॥

Sloka 9.—If, at a birth in day time, the Moon be placed in his own, exaltation Navamsa, or a very-friendly Navamsa, or be aspected by Jupiter, the Yoga will undoubtedly make the person born a king.

सिंहे सूर्योदये यस्य शुक्रांशकविवर्जिते ।
कन्यागते बुधे जातो नीचोऽपि पृथिवीपतिः ॥ १० ॥

Sloka 10.—If, at Sunrise, sign Simha be rising and the Navamsa at the time be owned by any planet other than Venus, and if Mercury occupy Kanya, the person concerned, though base-born, will rule over the earth.

मीने मीनांशके लग्ने शुक्रे जातो नृपो भवेत् ।
लग्नात्मजास्पदस्थौ तु कुजमन्दौ यदा तदा ॥ ११ ॥

Sloka 11.—When the last Navamsa of Meena is rising and Venus occupy it, the person born will become a king. The same will be the case if Mars and Saturn occupy the 5th and 10th houses.

सम्पूर्णचन्द्रो भाग्यस्थो जातो राजा भविष्यति ।
अधिमित्रगृहे केन्द्रे जन्माधिपतिर्विलग्नपतियुक्तः ।
पश्यति बलपरिपूर्णो लग्न स्यात् पुष्कलो योगः ॥ १२ ॥

Sloka 12.—If the Moon be full and occupy the 9th house, the person born will become a king. If the lord of the sign occupied by the Moon be in conjunction with the lord of the Lagna and occupy a Kendra synchronous with a sign owned by a planet very friendly to him, and if the said Moon should also aspect the Lagna, the Yoga formed is called पुष्कल-Pushkala.

पुष्कलयोगे जाता जायन्ते भूमिपालका नियतम् ।
क्षितिपतिवंशे जाता मकुटच्छत्रान्विता भूपाः ॥ १३ ॥

Sloka 13.—People born in the पुष्कल-Pushkala Yoga will surely become rulers of the earth. Those who belong to the royal family will become emperors with crown and umbrella.

जन्माधिपतिः केन्द्रे बलपरिपूर्णः करोति भूपेशम् ।
मित्रयुतो दृष्टो वा नीचान्वयसंभवोऽपि राजा स्यात् ॥१४॥

Sloka 14.—If, at a birth, the planet owning the Rasi occupied by the Moon be posited in a Kendra house and have full strength, the person born will become an emperor. If the planet aforesaid be conjoined with or aspected by a friendly, planet, the person, though base-born, will become a king.

लग्नाधिपतिः स्वोच्चे पश्यन् मृगलाञ्छनं नृपं कुरुते ।
बहुगजतुरगबलौघैः क्षपितविपक्षं महाविभवम् ॥ १५ ॥

Sloka 15—If the Lord of the Lagna be in his exaltation and aspect the Moon, the person born in the Yoga wlll become a king who will have at his command a large number of elephants, horses, army, etc., and who will completely cripple the enemy of his power.

लग्नं विहाय केन्द्रे सकलकलापूरितो निशानाथः ।
गुरुभृगुजाभ्यां दृष्टः करोति पृथिवीपतिं जातम् ॥ १६ ॥

Sloka 16.—If the Moon with her digits full be posited in a Kendra house other than the Lagna and be aspected by Jupiter and Venus, the person born will become the ruler of the earth.

विदधाति सार्वभौमं लग्नाधिपतिः स्वतुङ्गभे केन्द्रे ।
मुक्त्वारिनीचभागं नान्यग्रहसंयुतो नियतम् ॥ १७ ॥

Sloka 17 —When the lord of the Lagna is in his exaltation, unconjoined with any other planet and occupies a Kendra house and is in a Navamsa other than his inimical or depression one, the Yoga will make the native concerned an emperor.

चापाजसिंहराशिषु लग्नस्थो भूमिजो महीपालम् ।
जनयति च मित्रदृष्टः स्वबाहुबलनिर्जितारिबलपक्षम् ॥१८॥

Sloka 18.—If Mars occupy the Lagna identical with any one of the Rasis—Dhanus, Mesha and Simha, and be aspected by a friendly planet, a king will be born who will completely defeat the enemy and cripple his power.

अश्विन्यनुराधासु स्थितः श्राविष्ठासु पार्थिवं भौमः ।
कुरुते दशमोपगते लग्नस्थे वा रवौ न नीचस्थे ॥ १९ ॥
[अश्विन्यां यदि भौमः स्थितः श्रविष्ठानुराधयोर्भूपम् ।
कुरुते दशमोपगतो लग्नस्थो वा रविर्न नीचस्थः ॥ १९ ॥]

Sloka 19.—If Mars occupy Aswini, Anuradha or Dhanishta, identical with the 10th house, or if the Sun occupy the Lagna and be not in his depression sign, the Yoga will make the person born a King.

जीवनिशाकरसूर्याः पञ्चमदुश्चिक्यधर्मगा वक्रात् ।
यदि भवति तदा राजा कुबेरतुल्यो धनेनासौ ॥ २० ॥

Sloka 20—When Jupiter, the Moon and the Sun occupy respectively the 5th, the 3rd and the 9th houses all reckoned from Mars, the person born will become a King possessing wealth like that of Kubera.

यद्येकोऽप्युच्चगतो मित्रेण निरीक्षितो नृपं जनयेत् ।
मित्रयुतो लग्ने वा धनधान्यसमन्वितो नृपो भवति ॥२१॥

Sloka 21.—If one at least of the planets be exalted at a birth, and be aspected by another friendly planet, a King is ushered into the world. The same will be the case if the planet first aforesaid be conjoined with a friendly planet and be posited in the Lagna.

Cf. जा. पा. VII-56.

यद्येकोऽप्युच्चगतो लग्ने स्वर्क्षे निशाकरो बलवान् ।
भूपतिवंशे जातं राजानं लोकपूजितं जनयेत् ॥ २२ ॥

Sloka 22.—If one at least of the planets be exalted and the Moon endowed with strength occupy her own Rasi identical with the Lagna, the person if born in a royal family will become a king and be highly respected by the people.

उपचयसंस्थैः सौम्यैः क्रूरैर्लग्नाश्रितैः खमध्यं वा ।
जातो भवत्यवश्यं धरणीश्वरवन्दितो नयज्ञश्च ॥ २३ ॥

Sloka 23.—When all the benefic planets occupy the Upachaya (3, 6, 10, and 11) houses, and the malefics, the 1st or the 10th house, the person born will without doubt become a king saluted by other chiefs and be skilled in politics.

लाभे व्यये वा भृगुजे बलान्विते देवेन्द्रतुल्यो नृपतिः प्रजायते ।
मृगोदये भूमिसुते सुनिर्मले शनैश्चरे धर्मगते व्ययस्थिते ॥ २४ ॥

दिवाकरे सप्तमगे सहेन्दुना चलस्वभावो नृपतिः प्रजायते ।

Sloka 24-24½.—If Venus in strength occupy the 11th or the 12th house, a king equal in prowess to Indra will be born. If sign Makara be rising and Mars occupy it with clear rays, and Saturn be posited in the 9th or the 12th house, a king will be born.

If the Sun and the Moon occupy the 7th house, the person born will be a king and he will be fickle-minded.

Cf. जा. पा. VII-10, 52.

आयारिसहजसंस्थैः पापैर्यदि जन्मपश्च शुभदृष्टः ।
भवति तदा धरणीशः समस्तजनवन्दितः साधुः ॥ २५ ॥

Sloka 25.—When malefics are placed in the 11th, the 6th and 3rd houses and the lord of the sign occupied by the Moon be aspected by a benefic, the person born will be a king respected by all people and he will be of a righteous disposition.

ओजस्थिताः सर्व एव ग्रहेन्द्राः शुक्ले चाह्नि त्वोजराशौ विलग्ने ।
जातस्याहुर्भाग्ययोगं च पुंसः स्त्रीणां चाहुस्त्वन्यथा जन्मकालम् ॥

Sloka 26.—Should a birth occur in day (as opposed to night), the Ascendant and all the planets being situated in odd signs and the Moon be waxing, the person born is said to have भाग्य योग Bhagya Yoga, if he be a male. The same Yoga should be declared in the case of female births, when the birth takes place in the night with all the the planets inclusive of the Ascendant posited in the even signs, and the Moon waxing.

Note:—अन्यथा is purposely not utilised in the case of waxing Moon to mean it as waning Moon, as I believe waxing Moon is an essential condition for भाग्ययोग for both the sexes. The distinction is brought about only in the birth being in day or night and planets being in odd or even signs as already explained in the Sloka.

Cf. फ.'दी. VI-14, 15.

भाग्ये जातः पण्डितो यो नरोऽसौ कल्याणानां कारको भृत्यवांश्च।
गान्धर्वज्ञो वारणानामधीशो द्रव्याढ्यश्चा लग्नगे सौम्यखेटे ॥२७॥

Sloka 27.—The person who has his birth in the भाग्य-Bhagya Yoga will be well-versed, will take pleasure in doing all auspicious functions and he will possess many elephants and have immense wealth. These effects will fully come to pass when a benefic planet also occupies the Lagna.

राजयोगेषु ये जाता निहीनास्तेऽपि पार्थिवाः ।
राजवंशोद्भवास्तेषु भवेयुर्भूमिपालकाः ॥२८॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे राजयोगाध्यायो विंशः ॥

Sloka 28.—Persons born under Raja Yogas though of low origin will yet become kings, while those born in a royal family under similar Yogas will become emperors and rule over the earth.

Thus ends the 20th Adhyaya entitled "Raja Yogas" in
the work Horasara composed by Sri :Prithuyasas,
son of Sri : Varahamihira.

एकविंशोऽध्यायः

अथ ग्रहभावफलानि

अथ तत्रादौ रविभावफलानि

सूर्योदये न शान्तो नातिसुतो निर्घृणो रणश्लाघी ।
विकलेक्षणोऽल्पभाषी प्रवासशीलो भवेत्सुखी जातः ॥१॥

Sloka 1.—A person born at Sun-rise will not rest quiet. He will not have many issue. He will have no pity ; he will be fond of war ; will have a defective eye-sight ; will talk little ; and always be absent from home.

मेषोदयेऽतिकीर्त्तिर्बलवांस्तिमिरेक्षणो धनी विद्वान् ।
नीचे प्रतापहीनो निःस्वप्रायोऽतिनीचकरः ॥२॥

Sloka 2.—The person born when sign Mesha is rising, will become very famous, energetic, of defective sight, rich, and learned. When the Sun is in his depression, he will be devoid of valour, will for the most part be poor and will be engaged in doing very mean acts.

सिंहे स्ववंशनाथः कुलीरभे ज्ञानवाननेकमतिः ।
मीने स्त्रीजनसेवी कन्याया दारभाक् कृतघ्नश्च ॥३॥

Sloka 3.—When the Sun occupies Simha, the person born will be the head of his family. One born in sign Karkataka will be intelligent and have fixity of mind. When in Meena, he will be serving a woman. When the Sun occupies sign Kanya, the person will be devoted to his wife, and he will be ungrateful.

धनभे तु वक्त्ररोगी धनवान् नृपचोरतोऽर्थहानिः स्यात् ।
सहजेऽतिरोषबलवान् निजबन्धुषु संक्षयोऽतिविख्यातः ॥४॥

Sloka 4.—If the Sun occupy the 2nd house, the person concerned will suffer from diseases in the face ; he will be immensely rich, but will lose his wealth by a royal order or through theft. If the Sun should occupy the 3rd house, the person born will be irascible and he will possess great strength. He will meet with his end in the midst of his relations. He will attain great fame.

निजधनहीनो हिबुके सन्तापी बुद्धिशौर्यसम्पन्नः ।
त्वरितवचनोऽतिमेधो नातिसुतो नार्थवान् रवौ सुतगे ॥५॥

Sloka 5.—When the Sun occupies the 4th house, he will be of a provoking temperament. He will be intelligent and brave. He will speak rapidly, have a retentive memory. He will not have many issue, nor much wealth.

नृपमन्त्री नेता वा बहुश्रुतः ख्यातिमान् रवौ षष्ठे ।
मदने विनोदशीलो दारद्वेषी न शान्तबुद्धिः स्यात् ॥६॥

Sloka 6.—He will be a minister to a king or a commander of an army, learned and famous, when the Sun occupies the 6th house. When the Sun is in the 7th house, the person born will be of a playful disposition; he will hate his wife. His mind will be agitated and not calm.

विकलेक्षणोऽल्पसूनुर्निधने रोगान्वितोऽतिविख्यातः ।
धर्मपरो नवमस्थे भानौ सुतदारवान् पितृद्वेषी ॥७॥

Sloka 7.—When the Sun occupies the 8th house, the person concerned will have a defective sight and be troubled with disease. He will not have many issue. He will be very famous If the Sun be in the 9th house, the person will be intent in doing good deeds; he will be blessed with wife and sons. He will hate his father.

नृपकर्मरतो दशमे शूरो रणवल्लभोऽतिविख्यातः ।
लाभे प्रभूतधनवान् विधेयभृत्यो नरेन्द्रदयितश्च ॥८॥

Soka 8.—When the Sun occupies the 10th house, the person will engage himself in the service of the king. He will be brave and a lover of war. He will be very widely known If the Sun be in the 11th house, it will make the person very rich. He will have obedient servants; and he will become the king's favourite.

व्ययभवने धनहीनो हीनाङ्गो दोषवान् विदेशरतः ।
नीचारिभांशकस्थे भानौ भावेषु दोषवृद्धिकरः ॥९॥

Sloka 9.—When the Sun is in the 12th house, the person will have no wealth ; he will be defective of some limb. He will have many faults; he will be intent in going to foreign countries. If the Sun should occupy a depression or inimical Navamsa, it will only intensify the faults and shortcomings of the Bhava concerned.

अथ चन्द्रभावफलानि

मेषवृषकर्किलग्ने हिमगौ धनवान् सुखी नृपालसमः ।
वाग्बुद्धिवित्तरहितो लग्नस्थे नोक्तभेषु बलरहिते ॥१०॥

Sloka 10.—If at a birth the Moon occupy the signs Mesha, Vrishabha, or Karkataka identical with the Lagna, the person concerned will be rich, happy and equal to a king. When the Moon occupies any other sign identical with the Lagna, the person will be devoid of speech, intellect and riches and will have no strength too.

धनगे बहुप्रतापी धनवान् वनितादृतोऽल्पसन्तुष्टः ।
पिशुनो दयाविहीनो मायावी विक्रमाश्रिते शशिनि ॥११॥

Sloka 11.—When the Moon occupies the 2nd house, the person will be very powerful, rich, loved by a damsel and satisfied with small favours. When the Moon s in the 3rd house, the person will be slanderous and wicked ; he will be devoid of mercy and deceitful.

मृष्टान्नभुग्विनीतः स्त्रीलोलः सौख्यभाक् सुखस्थेन्दौ ।
स्त्रीबुद्धिसत्त्वयुक्तो बहुश्रमोत्पन्नवित्तवान् सुतगे ॥१२॥

Sloka 12.—When the Moon is posited in the 4th house, the person concerned will eat agreeable meals; he will be modest, longing for women and will be happy. He will be blessed with wife, intelligence and strength. He will amass money with great difficulty.

षष्ठेऽलसो दरिद्रो बहुशत्रुः सोदरादिदमनश्च ।
स्त्रीदयितो नृपनेता प्रदानशीलोऽस्तगे निशानाथे ॥१३॥

Sloka 13.—The man having at his birth the Moon in the 6th house will be lazy, poor and have many enemies; he will be controlling his after-borns. When the Moon at a birth occupies the 7th house, the person concerned will be fond of his wife; he will be a commander in a king's army; and he will be liberal in his gifts.

धनवान् निधने भोगी हिमगौ ज्ञानी प्रतापबहुलः स्यात् ।
धर्मप्रियोऽतिभाषी नवमे स्त्रीचञ्चलो धनाध्यक्षः ॥ १४ ॥

Sloka 14.—If at a birth the Moon occupy the 8th house, the person will enjoy life; he will be rich, intelligent and very powerful. He who is born with the Moon in the 9th house will be very garrulous and will long for women; he will command immense wealth.

सर्वोपायैर्धनवान् दशमे हिमगौ विदग्धयुवतीशः ।
लाभे धनी सुविद्वान् गोमान् नृपसंमतो विनीतश्च ॥१५॥

Sloka 15.—The person who has at his birth the Moon in the 10th house will become rich by all possible ways. He will become the husband of a young female who is very shrewd. When the Moon occupies the 11th house, the person will be rich, and very learned. He will possess cows. He will be esteemed by the king and he will be modest in his disposition.

नयनातुरोऽङ्गहीनो व्ययगे स्त्रीदोषवाननेकमतिः ।
क्षेत्रोश्वशस्तपक्षे व्ययगे हिमगौ सुखी धनी भवति ॥१६॥

Sloka 16.—A man with feeble eyes and a defective limb will the person be who has at his birth the Moon in the 12th house. He will suffer on account of women. He will have no fixity of mind. In the case of the Moon in the above position and occupying her own or exaltation Rasi, the person will be happy and will become rich.

अथ कुजभावफलानि ॥

भौमोदये क्षताङ्गः शूरो बलवान् स्वमानशौर्ययुतः ।
चपलोऽल्पायुः क्रोधी पित्तरुगार्त्तोऽलसो भवेज्जातः ॥ १७॥

Sloka 17.—If, at a birth, Mars occupy the Lagna, the person concerned will have a wounded limb; he will be brave and strong. He will be rich, respected and powerful. He will be fickle-minded; will be short-lived, irascible, lazy and troubled by a bilious disease

धनगे बहुव्ययार्त्तो विकृताङ्गो निष्ठुरोक्तिमान् प्रोक्तः ।
भ्रातृद्वेषी सहजे क्लेशात् सम्प्राप्तवित्तवान् सुभगः ॥ १८ ॥

Sloka 18.—When Mars occupies the 2nd house, the person will have a very heavy expenditure, have a deformed limb, will speak harshly, will hate his brother, will become rich through earnings by very hard labour, and will be amiable.

परगृहसंश्रयशीलो रोगी सुखगे धनान्वितो भौमे ।
दुःखात्मको विशीलो मेधावी पञ्चमेऽतितीक्ष्णकरः ॥१९॥

Sloka 19.—With a disposition to dwell in other people's houses will the person be at whose birth Mars occupies the 4th house. He will be rich, troubled by disease, always afflicted (grieved), and bad in nature. He will be very intelligent.

षष्ठेऽल्पबुद्धिरलसो जामित्रे स्त्रीजितो विदेशरतः ।
निधने तु कृच्छ्रजीवी सुतदारविवर्जितो नूनम् ॥ २० ॥

Sloka 20.—Mars in the 6th house makes the man lazy and mean-minded. When he is in the 7th, he will be under his wife's influence and absent in foreign places. When Mars occupies the 8th house, the person will have a miserable existence, being deserted by his wife and children.

मार्गघ्नो नवमस्थे दशमे जनवल्लभोऽतिमेधावी ।
लाभे धनी गुणाढ्यो व्ययगे पतितोऽङ्गहीनो वा ॥ २१ ॥

Sloka 21.—When Mars is in the 9th house, the person will kill men (going) in the road; Mars in the 10th house will make the person concerned very learned and loved by the people. When Mars occupies the 11th house, the person will be of excellent qualities. Lastly, when Mars is in the 12th, the person will be fallen or defective of some limb.

अथ बुधभावफलानि ॥

विद्वान् धनी दयावान् बुधलग्ने वित्तगे धनी सुभगः ।
स्व(सु)गुणोपार्जितविभवो दुश्चिक्ये ज्ञानवान् धनी सुखगे ॥ २२ ॥

Sloka 22.—When Mercury at birth occupies the Lagna, the person concerned will be very learned, rich and tender-hearted. If Mercury be in the 2nd house, the native will be wealthy and amiable. When Mercury occupies the 3rd house, the person will enrich himself through his own good qualities. If Mercury be posited in the 4th house, he will be rich and learned.

मेधावी वाङ्मधुरो बुद्धिस्थे सोमजे बुधानुमतः ।
षष्ठे विवादशीलो लोकद्वेषी विदेशवासी च ॥ २३ ॥

Sloka 23.—When Mercury occupies the 5th house, the person born will be sweet tongued, intelligent and admired by the learned. When Mercury is in the 6th house, the person concerned will be of a quarrelling disposition. He will hate the people and will be living in foreign countries.

धर्मज्ञोदारमतिः सप्तमगे लोकविश्रुतः सौम्ये ।
ख्यातो धनाधिनाथो निधने सौम्ये नृपालको धीमान् ॥२४॥

Sloka 24.—If Mercury occupy the 7th house, the person born will be familiar with all religious observances; and he will have a liberal mind and be world-famous. When Mercury is in the 8th house, the person concerned will be intelligent, rich and famous; he may be a king.

धर्मे प्रतापबहुलो धनधान्यसमन्वितो महोत्साही ।
दशमे वित्ताधीशो दानपरो ज्ञानवान् यशस्वी च ॥ २५ ॥

Sloka 25.—When Mercury occupies the 9th house, the person born will be very courageous. He will be blessed with wealth and corn. He will be very persevering. When Mercury is in the 10th house, he will own immense riches, will be liberal in his gifts, very learned and famous.

लाभे बहुप्रकारैर्धनवान् वनितादृतः सुशीलश्च ।
व्ययगे बुधे नृशंसः कृपाविहीनो व्ययान्वितश्चण्डः ॥२६॥

Sloka 26.—When Mercury occupies the 11th house, the person born will become rich by various means, will be revered by women and be of a good disposition. If Mercury occupy the 12th house, the person concerned will be cruel, bereft of mercy and wrathful. He will be spending much.

अथ गुरुभावफलानि ॥

जीवोदये चिरायुर्ज्ञानी सुखवान् न नीचराशिस्थे ।
धनगे धनी सुवक्ता दयापरो देवतार्चनाभिरतः ॥ २७ ॥

Sloka 27.—When Jupiter occupies the 1st house, the person born will be long-lived, and happy. The above will not hold good when the Rasi occupied is his depression sign. When Jupiter is in the 2nd house, the person concerned will be a good talker, rich, compassionate and engaged in the worship of the Gods.

दुःशीलो धनहीनो दुश्चिक्ये भ्रातृबन्धुदोषकरः ।
सुखगे सुखी सुदारो भोक्तासनयानवाहनाध्यक्षः ॥ २८ ॥

Sloka 28.—When Jupiter occupies the 3rd house, the person concerned will be of a bad disposition and without wealth. He will do harm to his brothers and relatives. If Jupiter be in the 4th house, the person will be happy with a good wife and enjoying good food, dwelling, vehicles, horses, etc.

सत्सुतदारः सुभगो मेधावी वाक्पटुश्च बुद्धिस्थे ।
अरिगे शत्रुविहीनो नृपस्य मन्त्री नयान्वितो जीवे ॥२९॥

Sloka 29.—When Jupiter is posited in the 5th house at a birth, the person concerned will be blessed with a good son and a good wife. He will be very learned, charming and eloquent. If Jupiter be posited in the 6th house the person born will have no enemies. He will be a minister and will be endowed with prudence.

शुभदारपुत्रयुक्तो जामित्रे पूर्वतोऽधिको विद्वान् ।
चिरजीवी निधनस्थे भूपालो ज्ञानवान् गतारिगणः ॥ ३० ॥

Sloka 30.—If Jupiter occupy the 7th house, the person born will be blessed with a good wife and sons and he will become more learned than before. When Jupiter is in the 8th house, he will be blessed with long life, be a king and learned and he will have no enemies

बहुभाग्ययुतो धीमांस्तेजस्वी धर्मवान् धनी धर्मे ।
विख्यातो दशमस्थे सत्कर्मरतो धनाधिनाथश्च ॥ ३१ ॥

Sloka 31.—When Jupiter occupies the 9th house, the person will be blessed with all kinds of happiness. He will be learned, powerful, virtuous and wealthy ; in the 10th house, the person will attain great fame, will be engaged in doing good acts and exceedingly wealthy.

बहुविधलाभो लाभे कोशाधिपतिः कुलाधिको विद्वान् ।
व्ययगे देवाचार्ये हीनाङ्गो धर्मनृत्यगतवित्तः ॥ ३२ ॥

Sloka 32.—When Jupiter occupies the 11th house, the person born will have gains from various sources. He will be master of immense wealth. He will be the chief of his clan and very learned. When Jupiter is in the 12th house, he will have a defective limb. He will spend money in charity and in the art of dancing.

अथ शुक्रभावफलानि

कन्दर्पसमो गुणवान् भृगुलग्ने स्त्रीजितो धनी विद्वान् ।
नयविनयज्ञो धनवान् धनगे सुमुखो दयापरो भवति ॥ ३३ ॥

Sloka 33.—When Venus occupies the Lagna, the person born will be equal to Cupid (in appearance) and will have very good qualities. He will be influenced by women, will be wealthy and learned. When Venus is in the 2nd house, the person concerned will be prudent, of good breeding, wealthy, with a cheerful face and merciful.

नीचस्त्रीभोगरतो दुश्चिक्ये वित्तभोगरहितश्च ।
सुखगे सुखी क्षमावान् दयापरो दारपुत्रवान् भृगुजे ॥ ३४ ॥

Sloka 34.—The person at whose birth Venus is in the 3rd house will seek the company of a low-born woman. He will have neither wealth, nor enjoyment. When Venus occupies the 4th house, the person born will be happy, of a forgiving disposition, merciful and will be blessed with wife and children.

नृपमन्त्री नेता वा स्त्रीजनको ज्ञानवान् सिते धीस्थे ।
शत्रुक्षयी च षष्ठे मायावी रोगवान् गतार्थसुतः ॥ ३५ ॥

Sloka 35.—When Venus is posited in the 5th house, the person born will be a king's minister or a military commander. He will be the father of daughters. He will be learned. If Venus be in the 6th house, his enemies will dwindle; he will be deceitful and sickly. He will lose his wealth and children.

स्मरनिपुणो जामित्रे मित्रद्वेषी प्रधानजनबन्धुः ।
निधने स्वभावबहुलो रोगी सुतदारवांश्च सन्तुष्टः ॥ ३६ ॥

Sloka 36.—If Venus occupy the 7th house, the person born will be clever in coition. He will hate his own friends. He will be related to prominent men. When Venus occupies the 8th house, the person born will be a man of large heart. He will be sickly and possess wife and children; and he will be contented.

धीधर्मभोगयुक्तो नवमे सुतदारवान् सिते बलिनि ।
स्त्रीदयितो नृपमन्त्री दशमे शुक्रे जलादिधर्मपरः ॥ ३७ ॥

Sloka 37.—When Venus is strong and occupies the 9th house, the person born will be intelligent, righteous in disposition and command all comforts. He will live with his wife and sons. When Venus is in the 10th house, he will be loved by women; he will be a king's minister, will construct tanks and wells for the use of the public.

प्राज्ञो धनी दयावाँल्लाभे शुक्रेऽतिलाभसन्तुष्टः ।
स्त्रीलोलो व्ययसंस्थे धर्मव्यसनी स्वकर्मपरिहीणः ॥ ३८ ॥
क्षेत्रोच्चव्ययभवने धनवान् प्रसिद्धयुवतीशः ।

Slokas 38-38½—When Venus is posited in the 11th house, the person born will possess great wisdom, will be rich, and merciful, will have great gains and will be contented. When Venus occupies the 12th house, he will be sporting with women, will be virtuous, but unlucky and deficient in his (religious) duties. When Venus is exalted in the 12th house or is in his own house there, the person born will be wealthy, famous and will have a young and famous damsel as his wife.

अथ शनिभावफलानि ॥

सौरोदयेऽतिरोगी बाल्ये मलिनोऽटनो नृशंसश्च ॥ ३९ ॥
स्त्रीवञ्चनोऽनिलात्मा निःस्वप्रायोऽङ्गहीनो वा ।
स्वोच्चे स्वकीयभवने कुलाधिको ज्ञानवान् नरेन्द्रधनी ॥ ४० ॥

Slokas 39-40.—If at a birth, Saturn be in the Lagna, the person concerned will during his early age be very sickly and unclean. He will be roaming about and wicked. He will dupe women. He will be of a windy temperament. He will generally be without any money or have a defective limb When Saturn is exalted or posited in his own place, the person born will be a chief of his clan, well-educated, possess wisdom ; he will be a king or a rich personage.

पितृधनहीनो धनगे स्वमानशौर्यान्वितो धनी विद्वान् ।
शूरो दयाविहीनो हास्यरतोऽनादरश्च दुश्चिक्ये ॥ ४१ ॥

Sloka 41.—When Saturn is in the 2nd house at a birth, the person concerned will have no patrimony and he will be brave, command self-respect and become rich and learned. When Saturn occupies the 3rd house, he will be brave, without compassion, and he will indulge much in mirth and laughter. He will command no respect.

बन्धुजनपीडितात्मा बन्धुस्थे नातिपुत्रवान् न सुखी ।
मन्दमतिरल्पपुत्रो नेत्ररुगार्त्तोऽटनः शनौ सुतगे ॥ ४२ ॥

Sloka 42.—When Saturn is in the 4th house, the person born will be troubled by his near relations. He will not have many issue nor will be happy. If Saturn be in the 5th house, he will be dull-witted, have a few sons, and suffer from eye-complaint. He will be roaming about.

बन्धुसुखनेत्रहीनो नातिसुतो नातिवित्तवान् is another reading.

षष्ठे सहायशीलो रिपुरोगविवर्जितोऽतिविख्यातः ।
नीचश्चपलो दुःखी जामित्रे सूर्यजे कुदाररतः ॥ ४३ ॥

Sloka 43.—When Saturn occupies the 6th house, the person born has a disposition to help others. He will have no enemies. He will be free from diseases and he will be very widely famed. When Saturn is in the 7th house, the person born will be base, fickle-minded and will be addicted to a bad wife.

निधने धनवान् रोगी नातिसुतो नेत्रदुर्बलश्चपलः ।
धर्मध्वजोऽतिनिपुणो मेधावी नीतिपुत्रवान् नवमे ॥ ४४ ॥

Sloka 44.—The man born with Saturn in the 8th house will have money at his command, suffer from sickness, will not have many issue; he will have a weak sight, and be fickle-minded. When Saturn occupies the 9th house, the person born will be a religious hypocrite, very clever, intelligent, decorous and will have children.

दशमे शनौ सुबुद्धिर्धनवान् स्वकुलाधिकः सुखी भवति ।
प्रभुशीलो विख्यातो लाभे विज्ञानशास्त्रकुशलश्च ॥ ४५ ॥

Sloka 45.—The person, at whose birth Saturn occupies the 10th house, will behave like a gentleman will be rich, happy and head of the family. He will be widely-known, learned in the arts and sciences and of lordly virtues, when Saturn is in the 11th house.

दोषकरो व्ययसंस्थे बहुव्ययार्त्तोऽसुखी दिनेशसुते ।
क्षेत्राधिपयुतभावे पुष्टफलं पापसौम्ययोस्तुल्यम् ॥ ४६ ॥

Sloka 46.—When Saturn is posited in the 12th house, the person born will impute faults to others, will spend much beyond means, and be miserable. When Saturn occupies a house along with its lord, the effect of the Bhava will be full and will be in proportion to the nature—good or bad—of the two planets.

नीचारिभवनसंस्थो ग्रह उक्तं तत्फलं विनाशयति ।
यत्प्रोक्तं भावफलं लग्नादीनां तथैव चन्द्रर्क्षात् ॥ ४७ ॥

Sloka 47.—When a planet occupies his depression or inimical sign, the effect produced from that house will vanish away. Whatever effects have been described above as arising out of the Lagna and other bhavas, the same will also hold good for the respective 12 bhavas when reckoned from the house occupied by the Moon.

भावफलं च नराणां वक्तव्यं चन्द्रमूर्त्तिफलम् ।
एकैकमेकराशौ भावफलं सम्यगेव वक्तव्यम् ॥४८॥
द्व्याद्यैरेकर्क्षगतैर्लग्नादिफलं न सम्यगायाति ।

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे ग्रहभावफलाध्याय एकविंशः ॥

Sloka 48.—The effects arising from the bhavas may well be predicted when reckoned from the Chandra Lagna. The Bhavaphala for each and every Rasi so reckoned may be predicted with great accuracy. If two or more planets be posited in a single Rasi, the effects arising from that Bhava counted from the Lagna will be from wide and not be accurate.

Thus ends the 21st Adhyaya entitled "Effects of Planets in the several Bhavas" in the work Horasara composed by Sri: Prithuyasas, son of Sri: Varahamihira.

द्वाविंशोऽध्यायः

अथ कर्माजीवः

स्वस्य स्वभावजनितं प्रकारभेदैर्धनं समाप्नोति ।
केषांचिद्शमस्थैश्चन्द्राद्भानोर्नवांशकादथवा ॥ १ ॥

Sloka 1.—A person gets wealth in various ways suited to his innate nature. According to some, wealth is acquired through planets posited in the 10th house reckoned from the Lagna, from the Moon or the Sun or their Navamsas.

पितृमातृसहजबान्धवगुरुयोषित्प्रेष्यजातिभिर्वित्तम् ।
लभते दशमर्क्षगतैः सूर्याद्यैस्तद्विकारभेदैर्वा ॥ २ ॥

Sloka 2.—There is acquisition of wealth from the father, mother, brother, a relative, an elder, a wife or an inferior according as the Sun or any other planet taken in order occupies the 10th place from the Lagna, the Sun or the Moon ; or from other kinds of relatives.

ग्रहरहिते दशमगृहे चन्द्राद्भानोस्तथा तयोर्बलिनः ।
तदधीशराशिनाथस्वभावलब्धोपजीवनं कुरुते ॥ ३ ॥

Sloka 3.—If the 10th house be planetless, then the livelihood will be through that prescribed for the ruler of that house (or of the ruler of the Navamsa occupied by the planet owning the 10th place) reckoned from the Lagna, from the Moon or from the Sun, whichever is stronger or that prescribed for the lord of the Rasi in which the lord of the above 10th house is posited.

अर्कांशे फलवृक्षैर्भैषज्यैर्धातुविक्रयैः शिल्पैः ।
द्यूतानृतशाठ्यकृतैर्भूपैर्वा वित्तमाप्नुयात् सततम् ॥ ४ ॥

Sloka 4.—If the Sun be the lord of the Navamsa occupied by the lord of the 10th Bhava, the person concerned will earn a living by dealing in fruits, trees, medicine, metals and handicrafts He will obtain money by gambling, by uttering falsehood, by cheating or through kings.

चन्द्रांशे मणिपोतैः कृषिजलवस्त्रादिभिर्धनं लभते ।
गोमहिषशर्कराद्यैः स्त्रीसङ्गान्मन्त्रदैवताद्वाऽपि ॥ ५ ॥

Sloka 5.—If the Navamsa under reference be that of the Moon, the person gains a living by dealings in pearls, ships, by agriculture, water, clothes and the like, cows, buffaloes, sugar, or through the medium of women, incantations, or by worshipping deities.

उपदेशमन्त्रकुशलैः साहसशस्त्राग्निभेषजैर्वाऽपि ।
आपणविक्रयकुशलैर्भौमांशे क्षत्रियादितो धनवान् ॥६॥

Sloka 6.—If the Navamsa in question belong to Mars, the person gains a livelihood by teaching, by proficiency in Manthras, an aggressive bold act, weapon, fire or drug, trading in things in the market, and from Kshatriyas.

लिपिलेख्यकाव्यगणितैर्द्यूतैर्नृत्तैः स्तवादिभिर्वित्तम् ।
तदधीशे सौम्यांशे दानाध्ययनादिभिः प्रियालापैः ॥ ७ ॥

Sloka 7.—When the Navamsa referred to belongs to Mercury, the person born will earn his livelihood by writing, drawing, mathematics poetry, gambling, dancing and panegyrics, by making gifts, studying and pleasant narrations.

अध्ययनदेवतार्चनमन्त्रजपान्मन्त्रवृत्तिभिर्धनवान् ।
कालज्ञाननिमित्तैर्नृपप्रसादैस्तथा गुरोरंशे ॥ ८ ॥

Sloka 8.—When the Navamsa in question belongs to Jupiter, the person born will obtain his livelihood by the chanting of the Vedas, worshipping Gods, chanting Mantras, exposition of the Mantras, by astrology and by royal favour.

गोमहिषाश्वगजाद्यैस्त्रीसङ्गैरौषधैरलङ्कारैः ।
नृत्तादिगीतकुशलैः शुक्रांशे वित्तवान् सुखी भवति ॥९॥

Sloka 9.—If Venus be the lord of the Navamsa in question, the person born will be happy and earn his livelihood through cows, buffaloes, horses, elephants, through the association of women, through herbs, by decorations, and dancing.

सौरांशे फलमूलैः पत्रैर्भारोद्वहैः श्रमैर्धनवान् ।
नीचप्रेष्यजनाद्यैर्धान्यकुधान्यादिविक्रयैर्वाऽपि ॥१०॥

.... श्रमवधभारादिनीचकृत्यैश्च ।
तिललवणधान्यशाकैस्तृणकाष्ठजलादिभिर्धनं लभते ॥ ११ ॥

Slokas 10-11.—If the Navamsa referred to be owned by Saturn, the person born will earn a living through fruits and roots, leaves, by bearing burdens, by doing wearisome work, by trading through low persons, menials, grains and low corn. He will obtain money through base actions and by bearing burdens, by killing, thro' sesamum salt, coriander, vegetables, grass, firewood, water and the like.

अंशाधिपोऽतिबलश्चानयत्नतोऽर्थागमं सुखं कुरुते ।
अंशाधिपोऽतिनीचे प्रोक्तफलं स्वल्पमेव विदधाति ॥ १२ ॥

Sloka 12—If the lord of the Navamsa referred to above be very strong, he will earn money without any effort at all and be happy. If the Navamsa-lord be in his extreme depression, the several effects described above will reveal themselves only very little.

राश्युक्तदिग्विभागे देशं संचिन्तयेत् स दैवज्ञः ।
लग्नाच्च दशमराशेः स्वभावदेशं विनिर्दिशेदथवा ॥ १३ ॥

Sloka 13.—The astrologer should think of a country lying in a direction signified by the particular Rasi; or the nature and country of the native may be predicted through the Rasi that is 10th from the Lagna.

स्वस्वामिदृष्टयुक्तं स्वदेशफलदायकं मुनय ऊचुः ।
अन्येन सहितदृष्टं परदेशफलप्रदं प्राहुः ॥ १४ ॥

Sloka 14.—Sages have declared that if the said Navamsa be aspected by or conjoined with its lord, the earnings will be in his own native country. If it be conjoined with or aspected by another, the earnings will be in a foreign country.

तदधीशे चरभांशे प्रवासतोऽर्थागमं सुखं लभते ।
स्थिरभांशके स्वदेशादुभयांशे सर्वतो धनप्राप्तिः ॥ १५ ॥

Sloka 15.—If the lord of the Navamsa referred to above be in a moveable sign or Amsa, the person born will be earning his money easily when he is absent from his native place. If the said lord be in an immoveable sign or Amsa, he will get money in his own place. If he be in a dual Rasi or Amsa, the native will get money everywhere.

वक्रगते तदधीशे बहुप्रकारैर्धनं समाप्नोति ।
भाग्यानुरूपतोऽर्थान्विनिर्दिशेत सर्वमेव पूर्वोक्तम् ॥१६॥

Sloka 16 —If the said lord be retrograde in motion, the person born will be earning money in various ways. The amount earned will be in proportion to one's luck. All this has already been described.

चन्द्राद्दशमे सौम्यो बलवानेको न शत्रुयुतदृष्टः ।
जनयेद्युगान्तकीर्तिं स्वान्वययुक्तं च लग्नाद्वा ॥१७॥

Sloka 17.—If only one strong benefic planet which is not conjoined with or aspected by an inimical one occupy the 10th house reckoned from the Moon or the Lagna, the person born will get wide fame lasting for a long time for himself and his family.

Thus ends the 22nd Adhyaya entitled "Profession and Livelihood in the work Horasara, composed by Sri Prithuyasas, the son of Sri: Varahamihira.

त्रयोविंशोऽध्यायः

अथ द्व्यादिग्रहयोगास्तत्फलानि च ॥

द्व्यादिग्रहसंयोगः स्वं स्वं भावं हिनास्ति सर्वेषाम् ।
योगफलं च विदध्यान्मधुघृतयोगो विषं यथा तद्वत् ॥ १ ॥

Sloka 1.—The conjunction of two or more planets does harm to the Bhava occupied. It also produces the effect of the conjunction just as the mixture of honey and ghee (if combined in equal quantitises) turn out as poison.

तत्र समासाद्वक्ष्ये योगविशेषात् फलं ग्रहाणां च ।
गोचर फलयोगयुतं नृणां सम्यग्विनिर्दिशेत्तज्ज्ञः ॥ २ ॥

Sloka 2.—I shall therefore describe in brief the special effects arising from combinations of planets at birth as well as those formed by planets during their transits as those in the know of the science have to impress well their effects.

तुर्ये वा निधने वा संयोगे सूर्यसौम्ययोर्लग्नात् ।
जातो नृपतुल्यगुणो धनवानन्यत्र संयुतो गुणवान् ॥ ३ ॥

Sloka 3.—If the Sun and Mercury be together in the 4th or the 8th house from the Lagna, the person born will possess all kingly qualities, and will be wealthy. In the other houses, this combination will make the native possessed of good qualities.

रविशशियोगे भाग्ये धनवान् दशमे युतौ तु विख्यातः ।
पतितोऽन्धो व्यययोगे नान्येषु युतौ तु संपत्स्यात् ॥ ४ ॥

Sloka 4—When the Sun and the Moon combine in the 9th house, the person born will be wealthy. If the two planets are together in the 10th house, the person will become famous. If they occupy the 12th house, he will become an outcast; he will be blind. In the case of these two planets combining in other houses, the person will not be wealthy.

लाभारिपुत्रदशमेष्वेकस्मिंश्चन्द्रमन्दयोर्योगे ।
जातो नृपालवंशे नृपतित्वं याति नास्ति सन्देहः ॥ ५ ॥

Sloka 5.—When at a birth the Moon and Saturn are posited in a single house, identical with the 11th, the 6th, the 5th or the 10th, the person, if born in a royal family, will surely become a king.

दशमायोदयरन्ध्रेष्वेकस्मिन् भास्करारयोर्योगे ।
जातो महाकुलीनो बलवानन्येषु संयुतौ निःस्वः ॥ ६ ॥

Sloka 6.—If the Sun and Mars occupy together any one of the 10th, the 11th, the 1st and the 8th houses, the person must be born in a very high and rich family and possess great strength ; if the two planets be together in any one of the other houses, the person born will have no wealth at all.

गुरुभास्करयोर्लग्ने सयोगे धर्मकर्मलाभे वा ।
आज्ञावलैः समेतो विख्यातो दुर्गतश्च संजातः ॥ ७ ॥

Sloka 7.—If the Sun and Jupiter be together in the Lagna or in any one of the 3 houses, *viz*., the 9th, the 10th and the 11th, the person born will have at his command a powerful army ; he will be famous and live in a dwelling well-fortified and difficult to be approached or is unhappy.

सूर्यसितयोस्तु योगे दशमे रन्ध्रे च पुत्रभवने वा ।
नृपसदृशो विख्यातो बलवानन्येषु वित्तसुखहीनः ॥ ८ ॥

Sloka 8.—If the Sun and Venus combine in any one of the houses, *viz*., the 10th, the 8th and the 5th, the person born will be equal to a king, widely famed, and powerful ; if they occupy any of the other houses, the native will have neither wealth nor happiness.

भानुः स्वपुत्रसहितो नवमे धनभेऽपि वा षष्ठे ।
जनयेत् प्रसिद्धकीर्त्ति सुखिनं शेषेषु वित्तहीनं च ॥ ९ ॥

Sloka 9.—When the Sun and Saturn occupy together the 9th, the 2nd or the 6th house, the person will be very widely-famed and happy ; if in any one of the other houses, the native concerned will be devoid of wealth.

रक्तेन्दुयुतौ लग्ने दशमे वा धर्मपुत्रलाभे वा ।
धनवान् भूपतितुल्योऽनुक्तेषु युतौ तु बन्धुसुखहीनः १० ॥

Sloka 10.—If the Moon and Mars be together in the Lagna, the 10th, the 9th, the 5th or the 11th, house, the person born will be equal to a king. If they occupy together any one of the other Rasis, the native concerned will be devoid of happiness and he will have no relations.

काव्यकलासु विदग्धो धनवान् बुधचन्द्रयोः समायोगे ।
सहजव्ययारिनिधनेष्वन्येष्वभयं च निःस्वतां याति ॥११॥

Sloka 11.—When the Moon and Mercury combine in any one of the houses, *viz.*, 3rd, 12th, 6th and 8th, the person born will be very clever in poetry and the arts, and he will possess wealth. If they be together in any of the other houses, the person concerned will be free from fear, and will become indigent.

गुरुचन्द्रयोगजातो धनवान् सुतदारवान् विनीतश्च ।
सर्वत्र फलं प्रोक्तं मुक्त्वा सहजारिभं तयोर्नीचम् ॥ १२ ॥

Sloka 12.—When the Moon and Jupiter are together in a single house, the person born will be rich, possess wife and children and will be well-behaved. The same will be the effect in all houses except the 3rd the 6th and the depression house of either of them.

क्रयविक्रयेषु कुशलो वस्त्राद्युपभोगवान् धनाध्यक्षः ।
शिशिरकरशुक्रयोगे दशभे व्ययमे विदेशतोऽर्थाप्तिः ॥ १३ ॥

Sloka 13.—When the Moon and Venus occupy together the 10th house, the person born will be clever in the selling and buying of things; he will wear good clothes and enjoy life and be very wealthy; and if in the 12th house, he will get wealth from foreign countries.

आरार्कजयोर्योगे नवमात्मजबन्धुकर्मधनमे वा ।
सुतबन्धुधर्मवित्तैः सम्पन्नोऽन्यत्र दुर्भगो मलिनः ॥ १४ ॥

Sloka 14.—When Mars and Saturn occupy together the 9th, the 5th, the 4th, the 10th or the 2nd house, the person born will be endowed with children, relations, virtue and wealth. When they occupy together houses other than those mentioned above, the person born will be unlucky and dirty

शीतांशुमन्दयोगे दुर्बलदेहोऽतिनीचकर्मरतः ।
मातृद्वेषी मूर्खो ह्युपचयभवनेषु सर्वसम्पन्नः ॥ १५ ॥

Sloka 15—When the Moon and Saturn combine in a single house, the person born will have a weak body, will be intent on doing base acts, will hate his mother and will be a fool. If the aforesaid planets occupy any one of the Upachaya houses, the person concerned will be endowed with all comforts.

कुजबुधयोगे चपलो दुष्टस्त्रीनायकोऽल्पसंतुष्टः ।
मलिनः परान्नकाङ्क्षी केन्द्रेष्वर्थागमं सुखं लभते ॥ १६ ॥

Sloka 16.—When Mars and Mercury are together in a single house, the person born will be fickle-minded. He will be the husband of a bad woman. He will be easily satisfied, will be unclean, and will be desirous of eating in others houses. If the said combination be in a Kendra, the person concerned will earn money and be happy.

कुजगुरुयोगे बलवान् दीर्घायुः पुत्रवान् विनीतश्च ।
रिपुरन्ध्ररिःफभेषु व्यसनी रोगान्वितोऽल्पवित्तश्च ॥ १७ ॥

Sloka 17.—When Mars and Jupiter combine in one house, the person born will be long-lived, will be endowed with sons, and will be well-behaved. When the said combination happens in the 6th, 8th or 12th house, the person concerned will be addicted to vicious habits, troubled by diseases and will not have much wealth.

कुजभृगुयोगे चपलः स्त्रीवशगो दुष्टकर्मकरः ।
लग्नसुखास्पदभवने कुलाधिको ग्रामनेता वा ॥ १८ ॥

Sloka 18.—When Mars and Venus are together in a house, the person born will be rash, be influenced by his wife, and will do vicious acts. If the conjunction be in the 1st, 4th or the 10th house, the person concerned will become the chief member of his family or the head of his village.

कुजमन्दयोस्तु योगे नित्यार्तो वातपित्तरोगाभ्याम् ।
उपचयभवने नैवं नृपतुल्यो लोकसंमतः ख्यातः ॥ १९ ॥

Soka 19.—When Mars and Saturn combine in a single house, he will ever be troubled by windy and bilious complaints. If the conjunction referred to above be in an Upachaya house (3, 6, 10, 11), there will be no such bad effect as stated above ; the person concerned will be equal to a king, loved by all and famous.

बुधगुरुयोगे बधिरो विद्वान् नेत्रातुरो नरो भवति ।
व्ययनिधनशत्रुभे स्यात् सुभगो विख्यातधर्मपरः ॥ २० ॥

Sloku 20.—When Mercury and Jupiter combine in a single house, the person born will be deaf; he will be learned ; he will have weak eyes. If the conjunction of the said two planets be in the 12th, the 8th or the 6th house, the person concerned will be amiable; famous, and intent on doing virtuous acts.

बुधभृगुयोगे विकलो विघातकुशलोऽल्पदारपुत्ररतः ।
भाग्यसुतमूर्तिभे स्याद्विशिष्टनामान्वितो धनाध्यक्षः ॥२१॥

Sloka 21.—When Mercury and Venus are together in a single house, the person born will be dispirited. He will be clever in causing impediments ; and he will have a mean wife and few children. If the two planets be together in the 9th, the 5th, or the 1st, the person will get an important title and command immense wealth.

बुधमन्दयोस्तु योगे दशमे लग्नेऽथवा धर्मे ।
धनदारपुत्रमित्रैः समन्वितोन्यत्र कष्टफलम् ॥ २२ ॥

Sloka 22 —If Mercury and Saturn combine in the 10th, the 1st or in the 9th house, the person born will possess wealth, wife, sons, and friends. If the said two planets occupy other houses, they will cause untoward effects.

गुरुभृगुयोगे मतिमानुदयात्मजधर्मभेषु वा निधने ।
स्त्रीधनपुत्रसमेतोऽन्यत्र गदैः पीडितोऽतिदुःखार्तः ॥ २३ ॥

Sloka 23 If Jupiter and Venus be together in the 1st, 5th, 9th, or the 8th house the person born will be endowed with wealth, wife and children. If the said two planets occupy any one of the other houses, the person will be troubled by diseases and will be very miserable.

देवगुरुमन्दयोगेऽनुपचयभवनेषु मानधनहीनः ।
उपचयभवनेषु नरः प्रख्यातो राजपूजितो भवति ॥ २४ ॥

Sloka 24.—When Jupiter and Saturn are together in any one of the Anupachaya (1, 2, 4, 5, 7, 8, 9 and 12) houses, the person born will be devoid of wealth and he will have no self-respect. If the said two planets combine in any one of the Upachaya houses, the person born will become very famous and honoured by the king.

शनिसितयोगे लग्ने कोणे केन्द्रेऽथवास्तभं मुक्त्वा ।
स्त्रीवशगो नृपनेता धनवान् शेषेषु सत्वधनहीनः ॥ २५ ॥

Sloka 25.—When Venus and Saturn combine in the Lagna, a Kona or a Kendra house other than the 7th, the person born will be under the influence of his wife; he will be a Minister or Commander in the king's service and be rich. In the remaining houses, the native concerned will be devoid of wealth and will be weak in health.

रविचन्द्रभौमयोगः पापिष्ठं स्वल्पजीवितं कुरुते ।
बन्धुसुतदारहीनं विकलाङ्गं लोकनिन्दितं कृपणम् ॥ २६ ॥

Sloka 26.—If the three planets, *viz.*, the Sun, the Moon and Mars be together, the person born will be most sinful and will have a miserable existence. He will have no relatives, no wife and no children. He will have a deficient limb. He will be despised by all and will be a miser.

रविकुजबुधयोगोऽयं विरुद्धधर्मान्वितं विदेशरतम् ।
कृपणं दयाविहीनं स्वार्जितधननाशदुःखसन्तप्तम् ॥ २७ ॥

Sloka 27.—When the Sun, Mars and Mercury combine in one house, he will be opposed to righteous acts; he will be intent in living in foreign places; he will be a miser and have no mercy; the wealth earned by himself will all be destroyed and he will be mentally affected thereby.

रविबुधगुरुयोगेऽस्मिञ्जातो मतिमान्नरेन्द्रदयितश्च ।
वयसोऽन्ते धनहीनं परान्नपुष्टः परोपतापी च ॥ २८ ॥

Sloka 28.—He who is born when the Sun, Mercury and Jupiter combine in one house, will be intelligent. He will be the favourite of a king. At the last stage of his life, he will be devoid of all money and will be fed at other's cost; he will be causing great pain to others.

रविगुरुसितसंयोगे दानपरो लोकविश्रुतो नृपतिः ।
स्त्रीद्यूतवाञ्छितार्थः शत्रुजनैर्बाधितोऽतिदुःखार्तः ॥ २९ ॥

Sloka 29,—When the Sun, Jupiter and Venus occupy together a single house, the person born will be liberal in his gifts and he will be a renowned king. He will be deprived of his wealth being duped in gambling with women, Tormented by his enemies, he will be very much troubled by misery.

रविसितशनियोगेऽस्मिंस्त्यक्ताचारोऽतिवञ्चको दुःखी ।
आयविहीनो रोगी च वार्धके किञ्चिदर्थसम्पन्नः ॥३०॥

Sloka 30—If the Sun, Venus and Saturn occupy together a single house, the person born will give up all his religious observances. He will be crafty and miserable. He will have no income and will suffer from sickness. In his old age, he will be able to command some money.

चन्द्रकुजसौम्ययोगे विख्यातो लोकपूजितो ज्ञानी ।
वाग्मी दयासमेतो वयसो मध्ये दारिद्रश्च ॥३१॥

Sloka 31.—When the Moon, Mars and Mercury combine in a single house, the person born will become famous, loved by all and learned. He will be eloquent, and merciful ; he will become poor in his middle life.

चन्द्रबुधाङ्गिरसानां योगः कथितः प्रशस्तविभवकरः ।
विद्वांसं धनवन्तं प्रतापबहुलं महीपतिं कुरुते ॥३२॥

Sloka 32—The grouping of the Moon, Mercury and Jupiter in one house will make the person born highly exalted. The native concerned will be learned and rich. He will be a very powerful monarch.

चन्द्रगुरुशुक्रयोगे जातो राजा भवेन्न सन्देहः ।
गजतुरगयानमुख्यैः परिजनकोशादिभिर्युतो भवति ॥३३॥

Sloka 33.—When the Moon, Jupiter and Venus combine in a single house, the person born will, without any doubt become a king, with all the important paraphernalia, viz. elephants, horses, vehicles, followers, treasury and the like.

चन्द्रसितमन्दयोगे मानी धनवान् दयापरो भोगी ।
नात्युच्छ्रितो न नीचः स्वपुत्रपशुबन्धुपूजितो भवति ॥३४॥

Sloka 34.—When the Moon, Venus and Saturn combine in a single house, the person born will be proud, wealthy and merciful. He will enjoy life. He will not be very high in life, nor low. He will be endowed with sons and cows and will be respected by his relations.

चन्द्रशनिसूर्ययोगे क्षीणधनो रोगपीडितो दुःखी ।
याच्ञापरोऽङ्गहीनः सेवानृत्योपजीवनं कुरुते ॥३५॥

Sloka 35.—When the Moon, Saturn and the Sun are together in a house, the native will not command much wealth. He will be troubled by disease and will be unhappy. He will resort to begging; he will be defective of some limb. He will earn a living by serving others, by teaching, dancing, etc.

कुजबुधभृगुयोगोत्थः शिशुमात्रे रोगपीडितः किञ्चित् ।
सरसकलाविनयज्ञो नरेन्द्रपुत्रोऽतिविश्रुतो लोके ॥३६॥

Sloka 36—When Mars, Mercury and Venus combine in one house, the person born will suffer from troubles in his childhood. He will be skilled in the art of love, will be courteous, will be the son of a king and renowned in the world.

कुजगुरुकवियोगेऽस्मिन् वाहनपरिवारपूरितः पुरुषः ।
विख्यातो धनपुष्टः पुत्रधरित्र्यन्वितो महाभोगी ॥३७॥

Sloka 37.—When Mars, Jupiter and Venus combine in one house, the person born will be endowed with vehicles and full retinue. He will be widely-famed, immensely rich and will possess sons and lands and will be a voluptuary.

कुजशुक्रमन्दयोगे मातुरनिष्टो विदेशसञ्चारी ।
परयुवतिरतोऽनार्यो नृपालकुलतः पराभवं लभते ॥३८॥

Sloka 38—When Mars, Venus and Saturn join together in a house, the person concerned will be disliked by the mother. He will go to foreign places. He will be addicted to another female; he will behave basely, and will suffer humiliation from the royal family.

कुजरविजार्कसमाजे पापी परदारवञ्चकोऽल्पायुः ।
निधनं याति विदेशे विषाग्निशस्त्रनिपीडितो बन्धः ॥३९॥

Sloka 39.—If Mars, Saturn and the Sun combine in a single house, the person born will do sinful deeds; he will dupe others' wives and will be short lived. He will die in a foreign country through poison, fire, weapon, beating or imprisonment (tied with ropes).

कुजरविसौम्यसमूहः करोति मनुजं सदाटनाभिरतम् ।
काले काले लभते किञ्चिद्धान्यं स चौदनं यत्नात् ॥ ४० ॥

Sloka 40.—When Mars, the Sun and Mercury join together in a house, the person will always be intent on roaming about. He will be getting a small quantity of corn at every time and after great effort have the same cooked.

बुधगुरुशुक्रा मिलिताः कुर्वन्ति महीपतिं जातम् ।
सुसमृद्धं विनयाढ्यं माण्डलिकं कीर्त्तिसम्पन्नम् ॥ ४१ ॥

Sloka 41.—When Mercury, Jupiter and Venus combine in a single house, the person born will become a ruler of the earth. He will be endowed with plenty, will be a pink of courtesy, and will become a king with wide fame.

बुधसितमन्दयुतौ सञ्जातो नरपालको धनाढ्यश्च ।
स्थिरबुद्धिश्चिरजीवी विख्यातो लोकसम्मतो ज्ञानी ॥ ४२ ॥

Sloka 42.—When Mercury, Venus and Saturn join together in a single Rasi, the person born, will become a king and he will be very rich, with a steady mind, famous long-lived, loved by all and very learned.

बुधशनिदिननाथानां योगे जातोऽतिरक्तपित्तवपुः ।
स्वजनद्वेषी हीनो विदेशवासी सिरालुकृशदेहः ॥ ४३ ॥

Sloka 43.—If Mercury, Saturn and the Sun be together in a single house, the person born will have a very red body, be bilious, will hate his relations and will be destitute. He will dwell in foreign places. His body will be full of veins and lean.

बुधरविशुक्रसमाजे भोगधनैश्वर्यसंयुतः पुरुषः ।
मातृपितृबन्धुवर्गैः संयुक्तो मानशौर्यसम्पन्नः ॥ ४४ ॥

Sloka 44.—When Mercury, the Sun and Venus combine, the person born will enjoy life being endowed with all objects of life and riches, and live in the company of his parents and other relations. He will shine with honour and bravery.

बुधरविजभौमयोगे जातो वेश्यापतिर्विदेशरतः ।
बन्धुषु वैरं कुरुते निःस्वोऽल्पायुर्विनष्टपशुदारः ॥ ४५ ॥

Sloka 45.—When the combination consists of Mercury, the Sun and Mars, the person born will keep a dancing girl as his partner and dwell in foreign places. He will hate his relations, will be without wealth, will be short-lived; and will lose his wife and cattle.

गुरुशुक्रमन्दयोगे कुलाधिनाथः कुटुम्बसौख्ययुतः ।
मितलाभो मितभोगी विख्यातो लोकसंमतो जातः ॥ ४६ ॥

Sloka 46.—If Jupiter, Venus and Saturn combine in a single house, the person born will become the chief of his race. He will be happy with his wife and children. His gains will be steady and his enjoyment will also be medium. He will attain fame and be loved by the people.

गुरुभौमसूर्ययोगे वित्ताढ्यो लोकपूजितो विद्वान् ।
रिपुरोगभयत्यक्तः समस्तसौख्यान्वितो जातः ॥ ४७ ॥

Sloka 47.—When Jupiter, Mars and the Sun combine, the person born will be very rich, learned and honoured by all. He will have no enemies, and no diseases. He will be free from fear and will be endowed with all kinds of happiness.

गुरुकुजमन्दा युक्ताः कुर्वन्ति नरं पुराधिपं बलिनम् ।
क्लेशसहिष्णुं धनिनं मात्सरिणं मानशौर्यसम्पन्नम् ॥ ४८ ॥

Sloka 48.—If Jupiter, Mars and Saturn combine in a single house, the person born will be the Mayor of a city and endowed with great strength. He will be capable of enduring sorrows, will be rich and will be jealous. He will be honourable and brave.

गुरुशनिचन्द्रसमाजे स्त्रीलोलः पुत्रसौख्यसम्पन्नः ।
प्रियभाषितजनामित्रं मातापितृदेवगुरुभक्तः ॥ ४९ ॥

Sloka 49.—If the combination be of Jupiter, Saturn and the Moon, the person born will long for women. He will be endowed with children and happiness. He will befriend people who speak sweetly. He will revere his mother, father, the Gods and elders.

त्र्यादिग्रहैर्विलग्ने दशमे धर्मेऽथवा युक्तैः ।
बहुकार्यो बहुगुणवान् बहुधिषणः स्याद्धनेशसमभोगः ॥ ५० ॥

Sloka 50—When the Lagna, the 10th or the 9th house is occupied by three or more planets, the person born will be busy with many enterprises. He will be possessed of many good qualities, will be very intelligent, and will enjoy like God Kubera.

चन्द्रगुरुभूमिपुत्रैरेकर्क्षगतैर्न नीचभवनस्थैः ।
षट्सप्ताष्टव्ययभं हित्वा शेषेषु शक्तिवित्तयुतः ॥ ५१ ॥

Sloka 51.—If the Moon, Jupiter and Mars combine in any house other than their depression houses, the 6th, the 7th and the 8th houses, the person born will be possessed of strength and wealth.

शनिचन्द्रभौमभृगुजैरेकर्क्षैर्धर्मकर्मलग्ने वा ।
संसारबन्धुरहितो विदेशवासी सुखी भवति ॥ ५२ ॥

Sloka 52.—When Saturn, the Moon, Mars and Venus combine in a single house identical with the 9th, the 10th or the Lagna, the person born will dwell in a foreign place and live happily without the worries of his family and relations.

एकर्क्षगतैः सौम्यैः शुभातिरिक्तं फलं विनिर्देश्यम् ।
पापसमूहैः कष्टं मिश्रं मिश्रैर्भवेन्निगतम् ॥ ५३ ॥

Sloka 13.—When three or more benefics occupy a single house, the good effects produced by the Yoga will be *par excellence*. If the planets forming the Yoga be all malefic, it will be quite the reverse ; if it be mixed, the effect also will be mixed.

चतुराद्यैर्विहगेन्द्रैरेकर्क्षगतैस्तु मिश्रफलभोक्ता ।
तेषां दशासु नियतं फलं विपाके शुभाशुभं तुल्यम् ॥५४॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे द्व्यादिग्रहयोगफलाध्याय स्त्रयोविंशः ॥

Sloka 54.—When four or more planets occupy a single house, the person born will enjoy mixed effects; the effects will reveal themselves during their respective Dasa and sub-Dasa periods in proportion to their nature —good and bad.

Thus ends the 23rd Adhyaya entitled "Conjunctions of two or more Planets and their effects" in the work Horasara composed by Sri: Prithuyasas, son of Sri: Varahamihira.

चतुर्विंशोऽध्यायः

अथ जातकभङ्गास्तत्फलानि च ॥

अर्केन्दुभूमिपुत्रैः केन्द्रगतैर्भाग्यभे व्यये वाऽपि ।
जलयोग इति ख्यातो नान्यग्रहामिश्रितैस्तु बलहीनैः ॥ १ ॥

Sloka 1.—If the Sun, the Moon and Mars, all weak, occupy together Kendra, the 9th or even the 12th house and be not conjoined with any other planets, the famous Jalayoga is formed.

प्रकृतिजडोऽल्पमनीषो ज्ञानधनैश्वर्यवर्जितश्चफलः ।
स्तब्धः परान्नकाङ्क्षी जलयोगे जायते मनोदुःखी ॥ २ ॥

Sloka 2.—The man born in a जल Yoga will by nature be stupid, insignificant, and devoid of intelligence; he will have no money and be without any wealth whatever. He will be fickle-minded, and stubborn, desiring to take his meals at others' table. He will ever be melancholy.

भाग्याधिपे व्ययस्थे व्ययेश्वरे वित्तगे बलक्षीणे ।
विक्रमसंस्थैः पापैर्योगः केमद्रुमो ज्ञेयः ॥ ३ ॥

*Slok*a 3—If the lord of the 9th house be in the 12th, the lord of the 12th weak and in the 2nd, and the three malefics occupy the 3rd, the resulting Yoga is known as Kemadruma.

परदाररतो नित्यं परान्नकाङ्क्षी कुधर्मकर्मरतः ।
बहुऋणभागी पुरुषो जातः केमद्रुमे भवेद्योगे ॥ ४ ॥

Sloka 4.—The man born in a Kemadruma Yoga will always go to other people's wives, will desire to eat at others' table, will engage himself in doing vicious acts, and will incur many debts

सप्ताष्टमगैः पापैर्लग्नेशे नीचगे तदंशे वा ।
गुलिकोदयवेलायां जातः कुलनाशको न सन्देहः ॥ ५ ॥

Sloka 5.—When malefics occupy the 7th and 8th houses, and the lord of the Lagna is in his depression Rasi or depression Navamsa, and when Mandi is rising in the Lagna, the person born will without doubt be the destroyer of the family (bring the family to extinction)

कुलनाशकस्तथाल्पायुः is another reading.

नीचारिभांशकगतैर्ग्रहैः समस्तैः स्वतुङ्गभवने वा ।
शुभकर्मान्यमसंस्थैर्जातो भिक्षाशनो नरो भवति ॥ ६ ॥

Sloka 6.—When all the planets are in their respective depression or inimical Rasis or depression Navamsas, or occupy their respective exaltation houses, and when these occupied houses do not happen to be the

9th or the 10th, the person born in the Yoga will go a begging for food.

होरेशे व्ययसंस्थे नभसि क्रूरे सरक्तके चन्द्रे ।
जातोऽभियोग उक्तः परदेशरतो दरिद्रः स्यात् ॥ ७ ॥

Sloka 7.—If the lord of the Lagna be in the 12th, a malefic planet occupy the 10th, and the Moon be conjoined with Mars, the person born in this अभियोग will be roaming in foreign places and living as a beggar.

नवमोदयात्मजस्थौ रविचन्द्रौ भ्रातृकेन्द्रगे जीवे ।
शनिकुजवासरकाले जातः सोन्माद एव स्यात् ॥ ८ ॥

Sloka 8 —When the Sun and the Moon are placed in the 9th, the 1st or the 5th house, and Jupiter occupies the 3rd or a Kendra house, and when the कालहोरा at the time belongs to Saturn or Mars, the person born under this Yoga will become insane.

For कालहोरा see notes in page 42 of my edition (1937) of श्री-प.

बुधचन्द्रौ केन्द्रगतौ नान्यग्रहवीक्षितौ न संयुक्तौ ।
योगोऽयं पैशाचस्तत्रोत्पन्नः ससोन्मादः ॥ ९ ॥

Sloka 9.—If Mercury and the Moon be in a Kendra position and be not aspected by or conjoined with any other planet, the Yoga formed is termed पैशाच-Paisacha, and the person born therein will be insane.

भृगुचन्द्रौ केन्द्रगतौ रन्ध्रे वा पञ्चमेऽथवा पापे ।
योगो महागदाख्यस्तत्रोत्पन्नः स सोन्मादः ॥ १० ॥

Sloka 10.—When Venus and the Moon occupy a Kendra position, and a malefic is posited in the 8th or the 5th house, the Yoga is termed महागदा and the person born in that Yoga will suffer from epileptic fits.

भृगुचन्द्रौ केन्द्रगतौ रन्ध्रे वा पञ्चमेऽथवा पापे।
योगो महागदाख्यस्तत्रोत्पन्नस्त्वपस्मारी ॥ ११ ॥

Sloka 11.—Same as 10.

सारे शनौ विलग्ने लग्नेशे वित्तरन्ध्रगे चन्द्रे ।
बुधशुक्रौ केन्द्रगतौ श्रेष्ठकुलो नीचतां याति ॥ १२ ॥

Sloka 12.—If Mars and Saturn be in the Lagna and the lord of the Lagna and the Moon occupy the 2nd and the 8th, and Mercury and Venus are posited in Kendra houses, the person concerned though born in a high family, will become low in position and habits.

कुजसौरौ केन्द्रगतौ लग्ने राहुः शुभा व्ययारिस्थाः ।
चण्डालयोग इह चेज्जातो निजवंशकर्मरहितः स्यात् ॥१३॥

Sloka 13.—If Mars and Saturn be in Kendra houses, Rahu in the Lagna, and the benefics in the 12th and 6th houses, the चण्डाल Yoga is formed. The person born in this Yoga will leave off his religious duties pertaining to his caste.

बुधभृगुचन्द्रा केन्द्रं याता लग्ने च राहुणा सहिते ।
चण्डालयोग उक्तस्तत्रोत्पन्नो हि नीचकर्मा स्यात् ॥ १४ ॥

Sloka 14.—If Mercury, Venus and the Moon occupy Kendra houses, and Rahu occupy the Lagna, the Yoga formed is termed चण्डाल. The person born in this will do base acts.

परिवेषकालजातो लग्नाद्रिपुरन्ध्रगः शनिः सारः ।
लग्नत्रिकोणरहितो सुरपूज्ये जायते त्वपस्मारी ॥ १५ ॥

Sloka 15.—One born in परिवेष, when Mars and Saturn occupy the 6th and 8th houses, and when Jupiter does not occupy the Lagna or its triangular signs, will suffer from epileptic fits.

For परिवेष, see जा-पा-II-6 and XIV—13.

सारे शनौ विलग्ने लग्नेशे वित्तरन्ध्रभाग्यस्थे ।
सौम्यैः केन्द्रबहिष्ठैर्जातस्याजीवितं रोगः ॥ १६ ॥

Sloka 16.—If Saturn and Mars occupy the Lagna and the lord of the Lagna be posited in the 2nd, 8th or the 9th house, and the benefics, any of the houses other than the Kendras, the person born in the Yoga will be troubled by disease throughout his life.

शशिशनिशुक्राः केन्द्रे व्ययाष्टगौ भास्करावनीसूनू ।
केमद्रुमोऽपरोऽयं योगेऽस्मिन् जन्मभूमिमात्रपरः ॥ १७ ॥

Sloka 17.—If the Moon, Saturn and Venus be in Kendra houses, and the two planets *viz*; the Sun and Mars occupy the 12th and the 8th the Yoga formed is another variety of Kemadruma, and the person born therein will be wholly engaged in his birth place alone.

षष्ठाष्टमव्ययगताः पापाः कुर्वन्ति जातिविभ्रंशम् ।
कर्मधनस्थैश्च तथा शुभराशौ वर्जिते शुभैर्वाऽपि ॥ १८ ॥

Sloka 18—If malefics be posited in the 6th, the 8th and the 12th houses, they make the native an outcast. Similarly, if malefics occupy the 10th and the 2nd houses, and benefic houses be devoid of benefics, the same result will follow.

भाग्याधिपे व्ययस्थे पापयुतौ जन्मलग्नयोर्नाथौ ।
अस्तं यातौ जातः स्वकुलध्वंसी विनष्टसुतदारः ॥ १९ ॥

Sloka 19—If the lord of the 9th house be in the 12th, and the lords of the Lagna and of the Rasi occupied by the Moon be in conjunction with malefics and be eclipsed, the person born will destroy the family and will lose his wife and children.

अशुभशुभैः केन्द्रस्थैर्होरापतिना निरीक्षितश्चन्द्रः ।
सांशगतो वा योगः कुलपांसनो नाम ॥ २० ॥

Sloka 20.—When benefic as well as malefic planets occupy Kendra houses, and the Moon is aspected by the lord of the Lagna or is posited in a Navamsa of Saturn, the Yoga formed is known as कुलपांसन (Kulapamsana), defiling of one's family.

स्वगृहाच्च्युतो दरिद्रो विदेशवासो विनष्टसुतदारः ।
दोषगणैरभिभूतो योगे कुलपांसने जातः ॥ २१ ॥

Sloka 21.—The man born in a कुलपांसन-(Kulapamsana) Yoga will be driven out from his house, will become a beggar, and will dwell in foreign countries. He will lose his wife and children. He will commit many faults and will be humiliated thereby.

भाग्याधिपेऽर्कयुक्ते स्वसुतस्थाने न चापि शुभदृष्टे ।
पापैः सहजारिस्थैर्जातो नीचप्रवृत्तिजीवी स्यात् ॥ २२ ॥

Sloka 22.—When the lord of the 9th house is conjoined with the Sun in the 2nd or the 5th and is not aspected by any benefic, and malefics occupy the 3rd and the 6th houses, the person born will earn a living by doing base acts.

मन्दर्क्षे लग्नगते चन्द्रे केन्द्रे शनैश्चरे यस्य ।
व्ययसंस्थे सुरपूज्ये जातो भिक्षाशनोपजीवी स्यात् ॥ २३ ॥

Sloka 23.—When the Moon occupies the Lagna identical with a sign owned by Saturn, Saturn is in a Kendra house and Jupiter is posited in the 12th, the person born in the above Yoga will lead his life through begging and eating at other's houses.

लग्नाधीशान्मृत्युषष्ठव्ययस्थैः पापैर्जातो जन्मभूमेर्निवृत्तः ।
जन्मेशात्कोहिक्रयाद्दोषजाद्वा भाग्यस्थाने वर्जिते स्वाधिपेन ॥ २४ ॥

Sloka 24.—If malefics occupy the 6th, 8th and 12th houses reckoned from the lord of the Lagna, the person concerned will have left for good his birth-place. If they occupy the said houses reckoned from the planet owning the Rasi occupied by the Moon, and the 9th house be devoid of its lord, the native concerned will leave the place on account of the sale of his estate or owing to faults committed by him.

सौम्येज्य (न्दु)शुक्रे रिपुनीचसंस्थैरंशे तथा लग्नगतेऽर्कपुत्रे ।
जातो हि दुःखी कुलदोषभूतः स्त्रीपुत्रहीनो निधनेऽपि कृच्छ्रम् ॥२५

Sloka 25.—When Mercury, Jupiter (Moon) and Venus occupy their inimical or depression houses or Amsas and Saturn be in the Lagna, the person born will be miserable owing to faults committed by his family and he will be without wife and children. The same calamity will befall him when the said planets occupy even the 8th house.

स्वत्रिकोणगृहं केचित्स्वोच्चं याताः स्वमन्दिरम् ।
अतिनीचो रविश्चैको न तेषां फलसंभवः ॥ २६ ॥

Sloka 26.—Some may occupy their Moolatrikona houses, some, their exaltation, and some, their Swakshetra places; even then, if the Sun alone should be in his extreme debilitation, the good effects described above for these planets will not come to pass.

उच्चस्थोऽपि तुलांशे वा स्थितः कमलबोधनः ।
सार्वभौमस्य पुत्रोऽपि नीचत्वमधिगच्छति ॥ २७ ॥

Sloka 27.—If the Sun, though exalted, be in the Tula Navamsa, the native concerned, even if he should be the son of the emperor, will degrade himself to a very mean position.

तुलायां दशमे भागे स्थितः कमलबोधनः ।
सहस्रं राजयोगानां नाशयत्याशु जन्मनि ॥ २८ ॥

Sloka 28.—If at a birth, the Sun should occupy the 10th degree of sign Tula, the effects of 1000 Rajayogas will be destroyed very soon.

सचिवो दानवेज्यस्य नीचांशे समुपस्थितः ।
संप्राप्तमतुलं राज्यं क्षिप्रं नाशयते ध्रुवम् ॥ २९ ॥

Sloka 29.—When Venus occupies his depression Navamsa (in Kanya Rasi ?), the vast kingdom that was built up will, without doubt, be destroyed very soon.

उल्कापाते व्यतीपाते निर्घाते केतुदर्शने ।
अपि राजकुले जातो भिक्षान्नेनोपजीवति ॥ ३० ॥

Sloka 30.—At a time when a meteor is falling, during व्यतीपात, during a portentious thunder, at the sight of a comet, a person even if born in a royal family will be begging for food.

लग्ने ज्ञद्रेक्काणे शशिना दृष्टे चतुष्टयस्थेन ।
जातो नृपतिकुलेष्वपि शिल्पी स्यान्निश्चितं मुनिभिः ॥ ३१ ॥

Sloka 31.—When the decanate of Mercury is rising in the Lagna and is aspected by the Moon posited in a Kendra, the native though born in a royal family will become an artisan; so have sages declared.

नीचे सौरिनवांशे शुक्रे स्याद्रविशशाङ्कयोर्मदने ।
मन्देनालोकितयोर्मात्रा सार्धं परप्रेष्यः ॥ ३२ ॥

Sloka 32—If Venus be depressed in the 7th house in a Navamsa of Saturn and be betwixt the Sun and the Moon and also be aspected by Saturn, the person concerned will be a servant of another along with his mother.

See जा. पा. VI-13.

सूर्यांशे यदि चन्द्रश्चन्द्रांशे भास्करः स्थितश्च यदि ।
सममेकराशिगतयोर्दुर्बलदेहो भवेत् पुरुषः ॥ ३३ ॥

Sloka 33.—If the Moon be in the Sun's Navamsa and the Sun in the Moon's and when they both occupy the same Rasi, the person born will possess a weak body.

निधनारिधनव्ययगा रविचन्द्रकुजार्कजाः क्रमान्नियतम् ।
नयनविघातं कुर्युर्बलवद्ग्रहदोषसंभूतम् ॥ ३४ ॥

Sloka 34.—If the Sun, the Moon, Mars and Saturn are placed in the 8th, the 6th, the 2nd and in the 12th houses in their order, the man will lose his eye-sight by (due to the excess of) bile, phlegm or wind pertaining to the most powerful of the four planets.

Also compare बृ. जा. XXIII—10.

धर्मायसहजसुतगाः पापाः सौम्यानवेक्षिता बलिनः ।
श्रवणविघातं कुर्युः सप्तमसंस्थाश्च दन्तवैकृतिनम् ॥ ३५ ॥

Sloka 35.—If the malefic planets occupy the 9th, the 11th, the 3rd and the 5th houses in any order according to cirumstances and be not aspected by benefic planets, they conspire according to their strength to do damage to the organ of hearing of the person born; if they occupy the 7th house and be without benefic aspect, they make the teeth unsightly.

Compare बृ. जा. XXIII—11.

उदये दिनकरपुत्रे सप्तमधीधर्मगे कुजे जातः ।
सोन्मादः क्षीणेन्दौ चन्द्रात् सूर्ये व्ययेऽप्येवम् ॥ ३६ ॥

Sloka 36.—If Saturn be in the Lagna and Mars occupy the 7th, the 5th, or the 9th, the person born will be insane or get epileptic fits. If the Moon be waning and the Sun also occupy the 12th house from the Moon, the effect will be the same.

चन्द्रे is another reading for चन्द्रात्.

See बृ. जा. XXIII—13.

सितचतुरश्रोपगतैः पापैः सौम्यग्रहैरदृष्टयुतैः ।
दहनोद्बन्धविषाद्यैर्जायामरणं विनिर्देश्यम् ॥ ३७ ॥

Sloka 37 —If in a person's nativity, the 4th and 8th houses reckoned from Venus be both occupied by malefics, the wife will die by a fire-accident. The death will be by hanging by poison, and the like, if Venus be not associated with or aspected by benefics.

पापद्वयमध्यगते शुक्रे बलवर्जितेऽरिनीचांशे ।
जायामरणं विद्यात पूर्वोक्तनिमित्तजं च वक्तव्यम् ॥ ३८ ॥

Sloka 38.—If Venus be posited betwixt two planets, be without strength and in an inimical or depression Navamsa, the death of the person's wife should be declared to be due to causes already stated above.

See बृ. जा. XXIII—2.

उदयास्तगयोर्ग्रहयोः शुक्रे बलवर्जिते च कोणस्थे ।
सार्के च विकलदारो निःस्वप्रायोऽन्यदारनिरतश्च ॥ ३९ ॥

Sloka 39.—If two planets occupy the 1st and the 7th houses, Venus be weak and occupy a Trikona in conjunction with the Sun, the person born will have a wife defective of a limb; and he will be poor and addicted to another's wife.

कोणोदयेऽस्तगेऽब्जेऽच्छे वा वन्ध्यापतिर्जातः ।
लग्नव्ययनिधनस्थैः पापैरसुतो भवत्सुते चन्द्रे ॥ ४० ॥

Sloka 40.—If Saturn be in the Lagna and the Moon or Venus occupy the 7th house, the person born will have a barren wife. When the three malefics are posited in the 1st, the 12th and the 8th houses and the Moon is in the 5th house, the personcon cerned will be issueless.

दाराधिपे सुतस्थे दारविनाशो विनष्टतनयो वा ।
लग्नसुतरन्ध्ररिःफेष्वशुभाः कुर्वन्ति वंशविच्छित्तिम् ॥ ४१ ॥

Sloka 41.—If the lord of the 7th house occupy the 5th, the person concerned will lose his wife or children. When the malefics are posited in the 1st, 5th, 8th and 12th houses, they make the family of the native extinct.

बुधभार्गवयोरस्ते सुखगे पापे गुरौ सुखस्थेऽपि ।
वंशच्छेत्ता जातश्चन्द्रान्निधनस्थिते पापे ॥ ४२ ॥

Sloka 42.—If Mercury and Venus be in the 7th house, a malefic in the 4th, and another malefic occupy the 8th house reckoned from the Moon, the Yoga will make the family extinct even should Jupiter occupy the 4th.

See जा. पा. VI—9.

रन्ध्रेश्वरे सुतस्थे लग्ने पापग्रहे शशी सुखगः ।
सुतभेशे बलहीने जातो वंशक्षयं याति ॥ ४३ ॥

Sloka 43.—If the lord of the 8th be in the 5th, a malefic planet in the Lagna, the Moon in the 4th and the lord of the 5th, weak, the person born will bring his family to extinction.

चन्द्रे वा सूर्ये वा व्ययगे बलवर्जिते स काणः स्यात् ।
द्यूनेऽष्टमगे भानौ पापयुते नेत्रदन्तरोगी स्यात् ॥ ४४ ॥

Sloka 44.—When the 12th house is occupied by a weak Moon or a weak Sun, the person born will become one-eyed. When the Sun is in the 7th or the 8th along with a malefic, the person concerned will suffer from eye-disease and tooth-trouble.

Cf. जा. पा. VI—52, 84.

सुखसुतयुक्तौ पापौ व्ययगे जीवेऽरिनैधने चन्द्रे ।
सौम्ययुतिदृष्टिहीने निःसन्दिग्धं भवत्यन्धः ॥ ४५ ॥

Sloka 45.—If the 4th and 5th houses be occupied by malefics, Jupiter be in the 12th, and the Moon be posited in the 6th or the 8th house without being conjoined with or apected by benefics, the person born in the Yoga will without doubt become blind.

चन्द्रे खमध्यसंस्थे द्यूनेऽवनिजेऽर्कैसिगे मन्दे ।
जातो भवत्यवश्यं विकलाङ्गो जातिभङ्गो वा ॥ ४६ ॥

Sloka 46.—When the Moon is in the zenith, Mars in the 7th, and Saturn in the 2nd house from the Sun, the person born in the Yoga will without doubt have a deficient limb or be expelled from his caste.

चापमृगमत्स्यभांशे चन्द्रे पापान्विते स कुष्ठी स्यात् ।
अलिकर्कयजवृषभांशे लग्ने वा पापसंयुते कुष्ठी ॥ ४७ ॥

Sloka 47.—When the Moon along with a malefic planet is in a Navamsa owned by Dhanus, Makara or Meena, the person born will be leprous. The same will be the case when the Lagna is in a Navamsa owned by Vrischika, Kataka, Mesha, or Vrishabha and is also conjoined with a malefic planet.

कर्कटवृश्चिकभांशे चन्द्रे पापान्विते स गुह्यगदः ।
क्रोडोदरकर्णगदी चन्द्रे सुखभांशके सपापे स्यात् ॥ ४८ ॥

Sloka 48.—If the Moon occupy the Navamsa belonging to Kataka or Vrischika and be in conjunction with a malefic planet, the person born will suffer from a disease affecting the privities. If the Moon should occupy in the 4th house a Navamsa belonging thereto and be in conjunction with a malefic planet, the person concerned will have disease of the chest, belly or ear.

राहुग्रस्ते चन्द्रे पापयुते रिःफरन्ध्रनवमे वा ।
सोन्मादः पुरुषः स्यात् कलहप्रायोऽतिरोषी वा ॥ ४९ ॥

Sloka 49.—When the Moon in conjunction with a malefic planet and Rahu occupies the 12th, the 8th or the 9th house, the person born will be liable to insanity and will develop a tendency to quarrel or be very irascible.

जन्मपतिं विकलाङ्गं पश्यति सौरिश्चतुष्टये प्रबलः ।
यस्य स भाग्यविहीनः प्रव्रज्यां प्राप्नुयात्पुरुषः ॥ ५० ॥

Sloka 50.—If at a birth Saturn, strong in a Kendra, should aspect the lord of the Rasi occupied by the Moon who is weak, the person will be defective of a limb, and be unlucky; and he will become a religious mendicant.

आरार्कजीवशनयः सहिता विलग्न-
केन्द्रत्रिकोणरहिता विबला यदि स्युः ।
जातः कुलात्ययकरो धनपुत्रदारै-
र्हीनो विदेशनिरतो मुनिरेष उक्तः ॥ ५१ ॥

Sloka 51.—If Mars, the Sun, Jupiter and Saturn join together in a Rasi other than the Lagna, a Kendra or a Trikona and be weak in strength, the person born will make the family to become extinct. He will be without wife, children and wealth and be living in a foreign place; and he becomes a recluse.

गुरुहिमगुरवीणामेक एवोदयस्थो
गगनतलगतो वा रिःफगश्चाल्पमूर्तिः ।
अविकलबलभाजा सूर्यपुत्रेण दृष्टो
भवति हि नरनाथो दीक्षितः स्यात्स एव ॥ ५२ ॥

Sloka 52.—If only one of the planets, *viz.* Jupiter, the Moon and the Sun, be in the Lagna, or in the 10th house and another planet (slightly visible) occupy the 12th house and be aspected by an unimpaired strong Saturn, the person born will be a leader of men and he will perform a grand sacrificial ceremony or take the holy order.

कुमुदगहनबन्धुं सौम्यभागे बलस्थं
वियति गमनशीलः स्वोच्चमित्रर्क्षसंस्थः ।
यदि दिनकरपुत्रः पश्यति प्राप्तवीर्यो
जनयति खलु जातं तापसं दुःखभाजम् ॥ ५३ ॥

Sloka 53.—If the Moon, posited in a benefic Navamsa, be strong and be aspected by Saturn who has also attained strength, and who is going to the zenith and is posited in his own exaltation or friendly house, the Yoga formed will make the person born an ascetic who will be unhappy.

अतिशयबलयुक्तः शीतगुः शुक्लपक्षे
बलविरहितरक्तप्रेक्षितो लग्ननाथः ।
यदि भवति तपस्वी सन्ततं शोकतप्तो
धनजनपरिहीणः कृच्छ्रलब्धान्नपानः ॥ ५४ ॥

Sloka 54.—If in the bright half of a month the Moon endowed with exceeding strength, and the lord of the Lagna be aspected by weak Mars, the person born in the Yoga will become an ascetic always troubled by sorrow and misery. He will have neither wealth nor people to help him, and an alternative interpretation is that the Moon (posited in Kumbha) may herself be the lord of the Lagna being aspected by Mars occupying his depression Rasi and therefore weak and will obtain his food after a great effort.

लग्नेश्वरोऽर्कसहितो यदि वीक्षमाण-
श्चन्द्रं विलग्नभवनं यदि पापदृष्टम् ।
तत्र स्थितो भृगुसुतः सुरपूजितो वा कुर्या-
न्नितान्तमाभिजन्म विनाशयन्तम् ॥ ५५ ॥

Sloka 55.—If the lord of the Lagna conjoined with the Sun aspect the Moon and if the rising sign be aspected by a malefic, and if Venus or Jupiter occupy the Lagna, the person born will destroy completely his noble birth.

नीचारिभांशकगतो भृगुजस्त्रिकोणे
पापे विलग्नभवने शुभदृष्टिहीने ।
गार्हस्थ्यधर्मरहितो मुनिरस्य चाहु-
राजीवनं सकललोकमतानुसारि ॥ ५६ ॥

Sloka 56.—If Venus occupy his depression or inimical Rasi or Navamsa, a malefic be in a Trikona, and the Lagna be devoid of benefic aspect, the person born will be a recluse and will not follow the duties ordained for a house-holder. He will live throughout without any definite principle of his own.

इत्यादि योगान् सकलान्निरूप्य बलाबलं चापि शुभाशुभानाम् ।
ज्ञात्वा नराणां प्रकृतिं समीक्ष्य समादिशेत्तत्र दशाफलानि ॥५७॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे जातकभङ्गाध्यायश्चतुर्विंशः॥

Sloka 57.—After examining carefully the various Yogas above described, and the strength or weakness of of the several planets—benefic and malefic—and the nature of the several persons concerned, the astrologer should predict the effects of the Dasa-periods required.

Thus ends the 24th Adhyaya entitled the marring of horoscopes, in Horasara, a work composed by Sri: Prithuyasas, son of Sri: Varahamihira.

पंचविंशोऽध्यायः

अथ स्त्रीजातकफलानि

स्त्रीपुरुषयोः समानं योगादि दशाफलं च पूर्वोक्तम् ।
यद्यद्योग्यं स्त्रीणां तत्तत्सर्वं वदेत्स्वनाथेषु ॥ १ ॥

Sloka 1.—The effects derivable from the Yogas and the Dasas described already which are common to both men and women are applicable to both. Those that are found (in female horoscopes) suitable to females should be declared as applicable to them alone; the rest should be ascribed to their husbands.

वैधव्यं निधनगृहे पतिसौभाग्यं सुखं च जामित्रे ।
सौन्दर्यं तु विलग्ने विचिन्तयेत् पुत्रसम्पदं नवमे ॥ २ ॥

Sloka 2.—The death of the husband is to be deduced through the 8th house (from the Lagna or the Moon whichever is strong). Her happiness and her husband's appearance, etc, are to be declared from the 7th house. Matters relating to her appearance, beauty, etc. should be determined from the Lagna. Children and wealth should be declared through the 7th house.

एषु स्थानेषु युताः सौम्याः शुभदा बलान्विता ज्ञेयाः ।
क्रूरास्तु नेष्टफलदा भवनेशविवर्जिताः सदा चिन्त्यम् ॥३॥

Sloka 3.—Benefics endowed with strength are known to produce the good effects pertaining to the Bhava they occupy, while malefics, the contrary. In the case of Bhavas which are not occupied by their lords, effects should always be judged in this manner.

पुरुषर्क्षे पुरुषांशे लग्नेन्द्वोः पापयुक्तयोर्जाता ।
पुरुषाकृतिशीलयुता भर्तुरयोग्याऽसमञ्जसा कन्या ॥ ४ ॥

Sloka 4.—If the Lagna or the Moon (whichever of them is stronger) be in male signs and male Navamsas, she will be masculine in form and masculine in her bearing; if they be conjoined with (or aspected by) malefic planets she will be unbecoming and unfit for the husband.

समराशौ समभागे लग्नेन्द्वोः स्त्रीगुणान्विता कन्या ।
सौम्ययुतदृष्टयोर्वा सुभगा साध्वी च विख्याता ॥ ५ ॥

Sloka 5.—If both the Ascendant and the Moon are in even signs, the woman born will be truly feminine in character. If in the above benefic planets should also conjoin with or aspect the Lagna and the Moon, she will possess excellent qualities, be of steadfast virtue and famous.

लग्नेन्द्वोर्यो बलवांस्तस्य त्रिंशांशकैः फलं वाच्यम् ।
त्रिंशांशेशो बलवांस्तत्प्रोक्तफलानि सम्यगायान्ति ॥ ६ ॥

Sloka 6.—Of the two signs, *viz.*, Lagna Rasi and the Janma Rasi, find which is stronger; it is with reference to the stronger that the Trimsamsa effects should be declared, and they will very well fit in for the particular horoscope, provided the lord of the Trimsamsa is strong.

भौमर्क्षे भौमांशे कन्या मृतसूतिका गुणैर्हीना ।
मायाविनी बुधांशे मलिनाचाराऽल्पपुत्रा स्यात् ॥ ७ ॥

Sloka 7.—When the Lagna or the Moon is in a sign belonging to Mars, the female born in a Trimsamsa of Mars will bring forth a still-born child; and she will have no good qualities. If in a Trimsamsa of Mercury, she will be deceitful, and depraved; she will have few children.

पुत्रवती जीवांशे बहुव्ययार्ता पतिप्रिया कन्या ।
कन्याजननी कन्या शुक्रांशे जारभोगसन्तुष्टा ॥ ८ ॥

Sloka 8.—(When the Lagna or the Moon is in a Rasi owned by Mars), the female born in a Trimsamsa of Jupiter, will have issue, will be troubled by heavy expenditure, and will be loved by the husband. If she be born in a Trimsamsa of Venus, she will be the mother of daughters, and she will be addicted to a paramour.

मन्दांशे प्रेष्या स्याद्दुःशीला बहुविधा वनिता ।
भानोरप्येवं हि त्रिंशांशफलं समादेश्यम् ॥ ९ ॥

Sloka 9.—If she be born in a Trimsamsa of Saturn, the female concerned will be a servant-maid and vicious in her habit in various ways; if the Trimsamsa of birth be the Sun's, the same effect should be declared.

बुधभवने भौमांशे कन्या जारप्रियाल्पपुत्रा स्यात् ।
सौम्यांशे तु कुलाढ्या पशुधनभोगान्विता च शुक्रांशे ॥ १० ॥

Sloka 10.–When the Lagna or the Moon is in a sign belonging to Mercury, the female born in a Trimsamsa of Mars will go to a paramour and will have few children; if in a Trimsamsa of Mercury, she will have a family; if in a Trimsamsa of Venus, she will be blessed with cattle, wealth and other enjoyments.

साध्वी पतिप्रिया वा जीवांशे क्षेत्रतुङ्गगे जीवे ।
मन्दांशे क्लीबसमा मृतप्रजा वा न भर्तृयुक्ता वा ॥ १२ ॥

Sloka 12.—If the female be born in a Trimsamsa of Jupiter, she will be chaste, if Jupiter be in his exaltation; if in a Trimsamsa of Saturn, she willbe of the nature of a hermaphrodite; or she will bring forth a still-born child, or she will be separated from her husband.

जीवर्क्षे भौमांशे कन्या परिचारिणी सुविख्याता ।
जीवांशे तु धनाढ्या सौम्यांशे लोकपूजिता ललना ॥ १३ ॥
पुत्रवती शुक्रांशे सद्गुणयुक्ता पतिप्रिया साध्वी ।
सौरांशे तु दरिद्रा कन्याजननी स्वतन्त्रनिरता स्यात् ॥ १४ ॥

Slokas 13-14.—If at a birth the Lagna or the Moon be owned by Jupiter, the female born in a Trimsamsa of Mars will be a servant-maid and famous; if in a Trimsamsa of Jupiter, she will command wealth; if in a Trimsamsa of Mercury she will be respected by all; if in a Trimsamsa of Venus, she will have children, and possess good qualities; she will be loved by the husband and she will be virtuous; if in a Trimsamsa of Saturn, she will be poor, mother of daughters and self-willed.

सितभवने भौमांशे दुष्टा कलहप्रिया पतिद्वेष्या ।
कुचरित्रा सौम्यांशे काव्यकलागेयवाद्यसंतुष्टा ॥ १५ ॥
रूपान्विता गुणाढ्या जीवांशे भर्तृपुत्रसम्पन्ना ।
शुक्रांशे भोगवती विदग्धवनिता जनप्रिया ख्याता ॥ १६ ॥
मन्दांशे च पुनर्भूर्मृतप्रजा रोगसंयुता नित्यम् ।

Slokas 15-16½.—If at a birth the Lagna or the Moon be owned by Venus, the female born in a Trimsamsa of Mars, will be unchaste and quarrelsome and she will be hated by her hushand ; she will be ill-behaved. If she be born in a Trimsamsa of Mercury, she will be fond of poetry and all the Arts—vocal and instrumental ; if born in a Trimsamsa of Jupiter, she will be endowed with beauty, will be of good qualities, possess a good husband, and children. If she be born in a Trimsamsa of Venus, she will be the favourite of her husband, will be clever and liked by the people and famous ; if the Trimsamsa of birth belong to Saturn, she will be re-married, will have her children still-born and will ever suffer from diseases.

मन्दर्क्षे भौमांशे दासी कुलटा मृतप्रजा कन्या ॥ १७ ॥
भग्नव्रता च कुलटा मायाविन्यब्जजस्यांशे ।
भर्तुः प्रिया च सुभगा जीवांशे लोकविख्याता ॥ १८ ॥
शुक्रांशे प्रभुशीला वन्ध्या चारित्रलोपिनी वनिता ।
मन्दर्क्षे मन्दांशे नीचाचाराऽतिदुर्भगा वनिता ॥ १९ ॥

Slokas 17-19.—When the Lagna or the Moon belongs to Saturn, the female born in a Trimsamsa of Mars will be a maidservant, will be unchaste, and her children will be still-born. If the Trimsamsa of birth be owned by Mercury, the female will be faithless, unchaste and deceitful. If she be born in a Trimsamsa of Jupiter, she will be liked by her husband, charming and world-famous; if in a Trimsamsa belonging to Venus, she will be of a lordly disposition, will have no children, and she will be of bad conduct ; if born in a Trimsamsa of Saturn, she will be vile in disposition and very ugly.

वाचाटा रविभवने कुजभागे जारिणी विदेशरता ।
पुरुषाकृतिशीलयुता सौम्यांशे कार्यचारिणी कुलटा ॥ २० ॥

नृपतिप्रियाऽल्पपुत्रा शुक्रांशे नित्यरोगिणी भवति ।
कुशलाकृतिर्दरिद्रा मन्दांशे राजवल्लभा जैवे ॥ २१ ॥

Slokas 20-21.—If the Lagna at brith or the Moon be the Sun's Rasi, the female born in a Trimsamsa of Mars will be very talkative ; she will be an adulteress, will be absent at other places ; she will be male-like in form and dispostiion ; if she be born in a Trimsamsa of Mercury, she will be attentive to her work, but unchaste. If the Trimsamsa belongs to Venus, she will become the king's favourite, will have few children and will always suffer from diseases ; if born in Saturn's Trimsamsa, she will possess a good body, and she will be indigent ; and if in Jupiter's Trimsamsa, she will become the king's favourite.

शशिभवने भौमांशे स्वच्छन्दा कामिनी विनष्टसुता ।
अल्पसुता क्षीणायुर्जीवांशे शिल्पिनी बुधस्यांशे ॥ २२ ॥
वन्ध्या मृतप्रजा वा शुक्रांशे स्त्री च दुष्टरता ।
मन्दांशे पतिहीना वनिता कृच्छ्रोपजीविनी भवति ॥ २३ ॥

Slokas 22.-23.—When the Lagna at birth or the Rasi occupied by the Moon is Karkataka, the female born in a Trimsamsa of Mars will be self-willed, lustful and will lose children ; if in a Trimsamsa of Jupiter, she will have few children and will be short-lived ; if in Mercury's Trimsamsa, she will be skilled in the arts. If the Trimsamsa of birth belong to Venus, she will be barren or will lose children and she will love wicked persons. If the Trimsamsa of birth be owned by Saturn, she will lose her husband and will earn her living with great difficulty.

त्रिंशांशकफलमेवं वक्तव्यं दैवविद्वद्भिः ।
स्फुटचन्द्रतरणियोगात् त्रिंशांशफलं विनिर्दिशेत्तस्याः ॥ २४ ॥

लग्नेन्द्वोर्योगवशात् त्रिंशांशफलं विनिर्दिशेदथवा ।

Sloka 24-24½.—Thus should the effects of the several Trimsamsas be predicted by the astrologers ; or, the effects due to the particular Trimsamsa indicated by the sum-total of the figures for (1) the Sun and the Moon or (2) the Lagna and the Moon should be examined and declared.

शून्येऽस्ते दुर्बले यस्याः पापग्रहानिरीक्षिते ॥ २५ ॥
सौम्यग्रहदृशा हीने भर्ता कापुरुषो भवेत् ।

Sloka 25-25½.—When the 7th house is vacant and without strength, and is aspected by a malefic planet and is devoid of benefic aspect, the female born will have a contemptible wretch for her husband.

बुधमन्दयुतेऽस्ते च पतिः क्लीबसमो भवेत् ॥ २६ ॥
वन्ध्या वा दुर्भगावाऽपि सा च नित्यं प्रवासिनी ।

सप्तमे चरराशौ च तदीशे चरभांशके ॥ २७ ॥
भर्ता प्रवासशीलः स्यात् स्थिरभे स्वगृहे वसेत् ।

Slokas 26-27½.—If Mercury conjoined with Saturn be in the 7th house, the husband of the female born will be impotent. She will be barren or loathed by the husband, and she will always be away from home. When a moveable sign represents the 7th Bhava and its lord is also posited in a moveable Rasi or Navamsa, the husband will always be away from home. If the Rasi be an immoveable one, he will stick to his house.

अस्तमेऽर्केऽरिभिर्दृष्टे भर्त्रोत्सृष्टा भवेत्स्वयम् ॥ २८ ॥

सप्तमस्थे कुजे तद्वद्बालये सा विधवा भवेत् ।
मन्दे सप्तमराशिस्थे तथा शत्रुनिरीक्षिते ॥ २९ ॥

कन्या वा विधवा भूत्वा जारानपि च गच्छति ।

Slokas 28-29½.—If the Sun occupying the 7th Bhava be aspected by inimcal planets, the woman herself will be cast away by her husband; if Mars occupy a similar position, she will become a widow at an early age. If Saturn in the 7th Bhava be aspected by an inimical planet, she will remain unmarried or become a widow and she will be addicted to other men.

द्यूने शुभाशुभैर्युक्ते पुनर्भूर्वा भविष्यति ॥ ३० ॥
अस्तगावारमन्दौ चेत् पापर्क्षे विधवा भवेत् ।

Sloka 30-30½.—If the 7th house be occupied by planets—both benefic and malefic—the female concerned will remarry. If Mars and Saturn occupy the 7th house and if that house be a malefic one, the woman concerned will become a widow.

वहुभर्त्री भवेत्कन्या सार्कें राहौ तु सप्तमे ॥ ३१ ॥
बलहीनेऽस्तगे पापे सौम्यग्रहनिरीक्षिते ।
भर्त्रा विसृज्यते नारी नीचारिस्थे च वैरिणी ॥ ३२ ॥

Slokas 31-32.—If the Sun along with Rahu be in the 7th house, the female concerned will have many husbands. If a weak malefic occupy the 7th house and has no benefic aspect, the woman concerned will be cast away by her husband; and if the said malefic be in a depressed or an inimical house, she will be at variance with her husband.

अन्योन्यांशे सितारौ चेज्जारासक्ता भवेद्वधूः ।
तथैव सप्तमे चन्द्रे सा पत्या दुश्चरेत्सह ॥ ३३ ॥

Sloka 33.—If Venus and Mars mutually occupy each the other's Navamsa, the female born will be addicted to a paramour. If in the above case the Moon should also be posited in the 7th Bhava, she will misbehave in this fashion along with her husband.

मन्दारर्क्षे विलग्नस्थौ शशिशुक्रौ यदा तदा ।
वन्ध्या भवति सा नारी पञ्चमे पापसंयुते ॥ ३४ ॥

Sloka 34.—If the Moon and Venus occupy Rasis owned by Saturn and Mars identical with the Lagna, and the 5th house be conjoined with a malefic planet, the female concerned will become barren.

अस्तराश्यंशगे भौमे सूर्यजेऽस्तांशगेऽपि वा ।
सौरेण भृगुजा दृष्टे व्याधियोनिश्च दुर्भगा ॥ ३५ ॥

Sloka 35.—(1) Mars in the 7th Rasi or Navamsa and aspected by Saturn, or (2) Saturn in the 7th Rasi or Navamsa and aspected by Venus will make the female born to have a diseased womb and a repulsive appearance.

अस्तर्क्षे शुभदृष्टे च शुभस्यांशे शुभेक्षिते ।
चारुश्रोणी प्रिया भर्तृवल्लभा च भवेद् ध्रुवम् ॥ ३६ ॥

Sloka 36.—If the 7th Rasi be a benefic one and be aspected by a benefic planet and if the setting Navamsa be owned by a benefic and aspected by a benefic, the female concerned will have beautiful hips and surely become lovely and her husband's favourite.

अस्तेऽर्के स्वांशके चर्क्षे भर्ता रतिपरो मृदुः ।
चन्द्रेऽस्ते स्वांशके चर्क्षे मृदुः परवशः पतिः ॥ ३७ ॥
भौमेऽस्ते स्वांशके क्षेत्रे स्त्रीलोलो निर्धनः पतिः ।
सौम्येऽस्ते स्वांशके क्षेत्रे भर्ता विद्वान् सुखी भवेत् ॥ ३८ ॥
जीवेऽस्ते स्वांशके क्षेत्रे गुणवान् निर्जितेन्द्रियः ।
शुक्रेऽस्ते स्वांशके क्षेत्रे कान्तः सौभाग्यवान् सुखी ॥ ३९ ॥

मन्देऽस्त स्वांशके क्षेत्रे वृद्धो मूर्खो भवेत् पतिः ।
एवं सप्तमराशिस्थैर्ग्रहैः स्त्रीणां फलं वदेत् ॥ ४० ॥

Slokas 37-40.—When the Sun occupies his own Rasi and Navamsa in the 7th house, the female born will have a husband gentle and ever bent upon sensual pleasure. When the Moon occupies such a position, the husband will be of a gentle disposition and henpecked. When Mars is in the same position, the husband will be running after women and will be penniless. If Mercury be in such a position, the husband will be learned and happy; if the planet be Jupiter, the female concerned will get a spouse who will have good qualities and have all his senses under control; if it be Venus, the husband will be handsome and voluptuous; lastly, if it be Saturn, he will be an old dolt. Thus should the effects of planets occupying the 7th Bhava in the horoscopes of females be declared.

अस्तराशिफलं प्रोक्तं लग्नराशेः फलं तथा ।
फलं भवति दम्पत्योर्बहुयोगफलं वदेत् ॥ ४१ ॥

Sloka 41.—The effects declared above as arising from the 7th house as also those due to the Lagna Bhava constitute the elaborate combined effects of the couple; and such other effects following from various other planetary positions should be declared for the couple.

सौम्यक्षेत्रोदये चन्द्रे शुक्रेण सहिते वधूः ।
सुखान्विता पतिद्वेष्या नित्यमस्थिरचारिणी ॥ ४२ ॥

Sloka 42.—If the Lagna be owned by Mercury and the Moon be cojoined with Venus, the female concerned will live in ease and comfort, will be hated by her husband, will be fickleminded and always roaming about.

Another interpretation : When the Moon occupying the Lagna owned by Mercury, is associated with Venus, etc .

चन्द्रज्ञौ यदि लग्नस्थौ कुलाढ्या ब्रह्मवादिनी ।
शुक्रज्ञौ यदि लग्नस्थौ सौभाग्यस्था कुलाढ्यका ॥ ४३ ॥
चान्द्रिचन्द्रासिता लग्ने बहुसौख्यधनैर्युता ।
जीवे लग्नेऽतिसम्पन्ना पुत्रवित्तसुखप्रदा ॥ ४४ ॥

Slokas 43-44.—If the Moon and Mercury occupy the Lagna, the female concerned will have a large family ; she will become a philosopher expounding the scriptures. If Venus and Mercury be in the Lagna, she will be blessed with beauty, happiness and become the chief member of the family. If the Moon, Mercury and Venus be in the Lagna, the female concerned will be endowed with wealth and all kinds of comfort. When Jupiter is in the Lagna, she will be exceedingly prosperous and be blessed with children, wealth and happiness.

क्षेत्रोच्चसंस्थिता लग्ने ह्यशुभास्ते शुभप्रदाः ।

Sloka 44½.—If planets in their own or exaltation house occupy the Lagna, they will, even if they be malefic, prove auspicious.

क्रूरेऽष्टमे विधवता पापदृष्टे विशेषतः ।
निधनेशांशकपतेर्दशायां निश्चयं वदेत् ॥ ४५ ॥

Sloka 45.—When the 8th Bhava is occupied by a malefic planet, the woman concerned becomes a widow, and the widowhood will be a certainty when the Bhava in question is also aspected by a malefic, and it will occur invariably during the Dasa of the ruler of the Navamsa occupied by the lord of the 8th house.

सौम्येऽष्टमस्थे कन्याया भर्त्तुः पूर्वं मृतिर्भवेत् ।
पापसौम्ययुते तस्मिन् समकाले तयोर्मृतिः ॥४६॥

बलाबलं तयोर्ज्ञेयं पुरुषेण विजानता ।

Slokas 46-46½.—If a benefic planet be in the 8th house, the demise of the female concerned will occur prior to that of her husband. If the 8th house be occupied by planets—both benefic and malefic—their exit from the world will be simultaneous. The astrologer should declare this after ascertaining the strength or otherwise of the planets concerned.

भाग्यस्थाने स्थिते सौम्ये सपापेऽस्तेऽष्टमेऽपि वा ॥४७॥
भर्तृपुत्रसुखैः सार्धं दीर्घकालं च जीवति ।

Sloka 47-47½.—If a benefic planet occupy the 9th house and a malefic one be posited in the 7th or the 8th house, the female concerned will lead a life of happiness for a long period in the company of her husband endowed with children and wealth.

धनुःकर्किझषे लग्ने भर्तृपुत्रादिदुःखदा ॥४८॥

Sloka 48.—When the Lagna happens to be Dhanus, Karkataka or Meena, she will cause misery to her husband, children and others.

सिंहालिवृषकन्यासु चन्द्रे तिष्ठति पञ्चमे ।
अल्पापत्यां विजानीयात्पुरुषेषु तथा वदेत ॥४९॥

Sloka 49.—When Simha, Vrischika, Vrishabha or Kanya happens to be the 5th house and the Moon occupies the same, the female concerned will have few children. The same remark will hold good in the case of men.

लग्नास्ताष्टमभाग्यस्थैः पापैर्दुःखफलान्विता ।
सौम्यग्रहैरसंमिश्रैः सर्वथा क्लेशमाप्नुयात् ॥५०॥

Sloka 50.—If malefic planets occupy the Lagna, the 7th, the 8th and the 9th houses, the female concerned will experience unhappiness and misery. If the said houses are not intermixed with benefic planets, she will undoubtedly be miserable.

क्रूरग्रहे (हैः) सुखगते (तैः) बहुप्रसवमादिशेत् ।
कन्याप्रदानकालेषु प्रोक्तमार्गं विचिन्तयेत् ॥५१॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे स्त्रीजातकाध्यायः पञ्चविंशः ॥

Sloka 51.—If a malefic planet occupy the 4th house in a female's nativity, her progeny will be many. The astrologer should adopt the method above cited at the time when a girl is married.

Thus ends the 25th Adhyaya entitled " Horoscopes of Women" in Horasara, a work composed by Sri: Prithuyasas, son of Sri : Varahamihira.

षड्विंशोऽध्यायः

अथ नैर्याणिकलक्षणानि॥

प्रजातानां च जन्तूनां मरणं येन केनचित् ।
तन्निमित्तपरिज्ञानं वक्ष्ये निर्याणलक्षणम् ॥ १ ॥

Sloka 1.—In the case of all creatures born in this world, Death will happen through some reason or other. In order to find out the time when it will come off, I shall describe the several causes by which the same happens.

शिखिजलशस्त्रनिपातैर्ज्वरामयक्षुत्क्षतैरिनाद्यैः स्यात् ।
निधनस्थैर्मृतिहेतुः परदेशाख्यस्वके चराद्यैश्च ॥ २ ॥

Sloka 2.—If the 8th house be occupied by several planets, death will happen through the following causes: when the occupying planet is the Sun, death will be due to fire; if the Moon, it will be by water; if Mars, by a weapon; if Mercury, by a fall; if Jupiter, by fever; if Venus, by indigestion; and if Saturn, by hunger. And according as the 8th house is a moveable, fixed or a mutable sign, death will be in a foreign place, in one's own house, or on the road.

बहुलग्रहसंयुक्ते निधने बहुदोषसंश्रयान्निधनम् ।
शशिलग्नयोर्विशेषाद्बलिनो रन्ध्रस्थितैर्ग्रहैश्चिन्त्यम् ॥ ३ ॥

Sloka 3.—When there are many planets posited in the 8th house, death will be due to diseases of various kinds pertaining to these planets. The reckoning of the 8th house should be specially with reference to the Moon or the Lagna whichever is stronger.

लग्नादष्टमराशेः स्वभावदोषोद्भवां मृतिं विद्यात् ।
निधनेशस्य नवांशस्थितराशिनिमित्तदोषजनितां वा ॥ ४ ॥

Sloka 4.—One's death should be expected to happen through diseases caused by the humour belonging to the 8th house or to the Navamsa Rasi occupied by the lord of the 8th house.

मेषांशे मेषे वा ज्वरविषजठराग्निपित्तसंभूताम् ।
येन ग्रहेण युक्ते दृष्टे वा तत्समानदोषेण ॥ ५ ॥

Sloka 5.—If such a Rasi or Navamsa belong to Mesha, death will be due to fever, poison, disorder in the stomach and biliousness. If it be conjoined or aspected by a planet, death will be caused by a disorder peculiar to that planet.

वृषभे वृषभांशे वा त्रिदोषसांकर्यशस्त्रदाहाद्यैः ।
ग्रहरहिते प्रोक्तफलं ग्रहयुक्ते तत्समानदोषेण ॥ ६ ॥

Sloka 6—If the Rasi or Navamsa belong to Vrishabha, and be unoccupied, death will happen through vitiation of the three humours of the body, by weapon, or fire ; if occupied by a planet, it will be caused by a morbid affection peculiar to that planet.

मिथुने मिथुनांशे वा कासश्वासोष्णरोगशूलाद्यैः ।
चन्द्रगृहे चन्द्रांशे वातोन्मादातिरेचनाद्वापि ॥ ७ ॥

Sloka 7.—If the Rasi or Navamsa belong to Mithuna, it will be due to cough, asthma, excessive heat, colic and the like. If Karkataka be the Rasi or Navamsa, death will happen through rheumatism, insanity or diarrhoea.

स्फोटकविषशस्त्राद्यैर्ज्वरेण सिंहस्थिते तदंशे वा ।
जठराग्निगुह्यकलहप्रपातनाद्यैश्च कन्यायाम् ॥ ८ ॥

Sloka 8.—If the Rasi or Navamsa be Simha, death will be due to a boil, poison, weapon and the like, or fever. If it be Kanya, death will be caused by the disorder of the stomach, or privities, quarrel, a fall from a precipice and the like.

तौलिनि तदंशके वा स्वबुद्धिदोषण हन्यते पुरुषः ।
ज्वरसन्निपातदोषैर्मरणं ब्रूयाद्दशाफलोक्तैर्वा ॥ ९ ॥

Sloka 9—If the Rasi or Navamsa belong to Tula, the person meets with death through some fault of his own, a dangerous fever, or some cause pertaining to the Dasa at the time.

वृश्चिकभवनतदंशे पाण्डुग्रहणीप्लिहादिदोषवशात् ।
वृक्षजलकशस्त्रकाष्ठश्वापांशे पापसंयुते मृत्युः ॥१०॥

Sloka 10—If the Navamsa or Rasi be Vrischika, the cause of death will be jaundice, enlargement of the spleen and the like. When it is the Dhanur Rasi or Navamsa and a malefic be posited therein, death will be due to a tree, water, weapon or wood.

मकरे मकरांशे वा शूलात्कृषिबुद्धिसंभ्रमान्मृत्युः ।
पापयुते व्याघ्राद्यैः कासज्वरयक्ष्मकृत्रिमैर्मरणम् ॥११॥

Sloka 11.—If the Rasi or Navamsa be owned by the sign Makara, death will be caused by impalement, ploughing, or derangement of the mind. If the Rasi or Navamsa be also conjoined with a malefic, death may be caused by being mauled by tigers. by cough, fever, consumption or through an unnatural cause.

कुंभे कुंभांशे वा पापयुते व्याघ्रशस्त्रभुजगाद्यैः ।
कासज्वरयक्ष्मकृतैर्मरणं ब्रूयात्समुद्दिष्टम् ॥१२॥

Sloka 12—When the Rasi or Navamsa is conjoined with a malefic, death will be caused by tigers, weapons, serpents and the like, through cough, fever, pulmonary diseases, etc.

मीने मीनांशे वा सर्पेण वधोऽध्ववातयन्त्रैर्वा ।
नौभेदाज्जलमध्ये जलधरशब्देन पीडितो म्रियते ॥१३॥

Sloka 13.—If the Rasi or Navamsa belong to Meena, death will be through serpent-bites, while on a journey, through a storm or machine, dashing of a steamer (on a rock), or through thunder.

अतिसारज्वरदाहोदरामयैर्विषहतान्नविच्छेदैः ।
देहौचित्यजरोगैः सामान्यं मृत्युमादिशेन्नृणाम् ॥१४॥

Sloka 14.—In the case of human beings, death should be declared as due to dysentery, fever, burning, disease of the belly, poison, beatings, discontinuance of food, and diseases inborn with the body generally.

अथ नैर्याणिकयोगाः ॥

पूर्वोक्तमृत्युभागे शशिनि विलग्ने व्ययेऽथवा निधने ।
जलयन्त्रकारणैर्वा निधनं नृणां समुद्दिष्टम् ॥ १५ ॥

Sloka 15.—When the Moon happens to be in the fatal degree mentioned before of the Lagna, the 12th or the 8th house, death should be expected in the case of human beings as arising through water, machinery, etc.

अर्केन्दू लग्नगतौ द्विदेहभवनेषु पापयुतदृष्टौ ।
कुरुतः प्राणविनाशं जलमध्ये निश्चितं ब्रूयात् ॥१६॥

Sloka 16 —When the two luminaries (the Sun and the Moon) occupy the Lagna identical with a dual sign and aspected by or conjoined with a malefic planet, they bring about the death of the person concerned in the midst of water invariably.

हिबुकास्तदशमसंस्थैः सौरेन्दुधरासुतैः क्रमान्नियतम् ।
वृक्षाग्रे कूपे वा मरणं नृणां विनिर्देश्यम् ॥१७॥

Sloka 17.—If Saturn, the Moon and Mars respectively occupy the 4th, the 7th and the 10th houses in a nativity, death will be by a fall from the top of a tree or in a well.

भौमार्कजभवनेन्दौ पापद्वयमध्यगे न सौम्ययुते ।
कन्यायां वा हिमगौ रज्वाऽशनिपातशस्त्रदोषैर्वा ॥१८॥

Sloka 18.—When the Moon is in a house owned by Mars or Saturn and is hemmed in betwixt two malefics and is not conjoined with a benefic, or when the Moon occupies sign Kanya, the death of the person concerned will be by a rope, a fall of thunderbolt, or a hit from a weapon.

सुखदशमस्थैः पापैः सौम्यैर्निधनोदयास्थितैस्तस्य ।
शूलप्रोतान्मरणं हृच्छूलाद्वा न सन्देहः ॥१९॥

Sloka 19.—If malefics occupy the 4th and 10th houses, and benefics be posited in the 8th and the 1st houses, the death of the person concerned will happen through impalement or by an acute pain in the chest.

सौरे हिमगौ व्ययगे रिपुरन्ध्रगतेऽथवा सुखे वाऽपि ।
निधनं वारिनिधौ स्यान्निधने पापद्वयान्तःस्थे ॥२०॥

Sloka 20.—If Saturn and the Moon occupy the 12th, the 6th, the 8th or the 4th house, the demise of the person may happen in the sea. The same will be the case if the lord of the 8th house (or the 8th house itself) be betwixt two malefics.

चन्द्रात् त्रिकोणसंस्थैः पापैर्लग्नात त्रिकोणसंस्थैर्वा ।
उद्बन्धनाच्च निधनं निधनेशे भोगिसंयुक्ते ॥२१॥

Sloka 21.—When malefics occupy triangular houses with respect to the Moon or the Ascendant, death will be caused by hanging. The same will be the case when the lord of the 8th house is conjoined with Rahu.

राहुयुतेऽर्के लग्ने चन्द्रे रिपुसंस्थितेऽथवा निधने ।
व्ययसंस्थितैश्च पापैर्विषेण शस्त्रेण वा मृत्युः ॥२२॥

Sloka 22.—When the Sun is conjoined with Rahu in the Lagna and the Moon is posited in the 6th or the 8th house and the malefic planets occupy the 12th house, death will be caused by poison or through a weapon

चतुरश्रव्ययसंस्थे राहौ निधनेश्वरेण संदृष्टे ।
पापयुते दृष्टे वा निधने विषशस्त्रवह्निदोषेण ॥२३॥

Sloka 23.—When Rahu is posited in the 4th, the 8th or the 12th house and is aspected by the lord of the 8th house, or if the 8th house be conjoined with or aspected bv a malefic, death will be due to poison, weapon or fire.

राहुध्वजान्वितेऽर्के जामित्रे रन्ध्रसंस्थिते शुक्रे ।
पापग्रहे तनुगते ह्युद्बन्धेनोपहन्यते पुरुषः ॥२४॥

Sloka 24.—When the Sun combined with Rahu or Ketu is in the 7th house, Venus is posited in the 8th and a malefic occupies the Lagna, the person concerned meets with his death through hanging.

पापद्वयमध्यगते होरेशे केन्द्रसंस्थिते तस्य ।
यः कश्चिन्निधनगतो निधनं स्यादात्मकोपदोषेण ॥ २५ ॥

Sloka 25.—If the lord of the Lagna be hemmed in betwixt two malefics and occupy a Kendra house, and any other planet be posited in the 8th house therefrom, the person concerned will meet with his death through his own anger (or by the vitiation of the humour relating to that planet.

अर्कोदयेऽर्कपुत्रे सुतगे कुजेऽपि धनभाग्ये ।
वृक्षाशनिकुड्याद्यैर्योगे जातस्य निर्दिशेन्मृत्युम् ॥ २६ ॥

Sloka 26.—When the Sun is in the rising sign, Saturn is in the 5th house, and Mars occupies the 2nd or the 9th house, the person concerned meets with his end by a fall from a tree, thunderbolt, or a wall (or by being beaten with a club).

क्षीणेन्दौ निधनस्थे सुखगे सूर्ये शनौ च जामित्रे ।
भौमे कुटुम्बसंस्थे योगे जातस्य काष्ठपातेन ॥ २७ ॥

Slokas 27.—The waning Moon in the 8th house, the Sun in the 4th, Saturn in the 7th and Mars in the 2nd bring about the death of the person through the fall of a wood.

जातस्य निर्दिशेन्मृत्युम् is another reading for काष्ठपातेन in the last quarter.

क्षीणेन्दौ दशमगते नवमे सारे शनौ विलग्नस्थे ।
दिननाथे सुतसंस्थे जातस्याग्नौ निबन्धने निधनम् ॥ २८ ॥

Sloka 28.—When the waning Moon occupies the 10th house, Mars is in the 9th, Saturn is in the Lagna and the Sun is in the 5th, the person concerned will meet with his end by being bound and thrown into the fire.

तुलायां रुधिरे जातः कुजर्क्षे भास्करे स्थिते ।
चन्द्रे मन्दारभं याते विण्मध्ये मरणं व्रजेत् ॥ २९ ॥

Sloka 29.—Mars being in Tula, the Sun in a Rasi owned by Mars, and the Moon in a Rasi belonging to Saturn or Mars, the death of the person concerned will be in the midst of filth and feces.

भौमे सुखेऽस्तगेऽर्के मन्दे दशमेऽष्टमे ग्रहः कश्चित् ।
भूपालकोपजनितं निधनं ब्रूयात् स्वशस्त्रदोषाद्वा ॥ ३० ॥

Sloka 30.—When Mars occupies the 4th, the Sun is in the 7th, Saturn is in the 10th, and some other planet is in the 8th house, the death of the native will be through the anger of the sovereign or by his own weapon.

यस्य सौरे धने सौख्ये शीतांशुश्च खमध्यगः ।
भौमेऽस्तराशिसंस्थे च कृमिदोषैर्मृतिर्भवेत् ॥ ३१ ॥

Sloka 31.—When Saturn is in the 2nd or the 4th, the Moon in the 10th and Mars in the 7th (is in the 6th or 12th), the person concerned will die of worms.

भौमेक्षतान्त्यसंस्थे is another reading in the 3rd quarter.

हिबुके दशमे पापैः क्षीणेन्दौ रन्ध्ररिःफषष्ठे वा ।
यात्राकाले मरणं प्रपातनादशनिदोषाद्वा ॥ ३२ ॥

Sloka 32.—If malefics occupy the 4th and 10th houses, and the waning Moon be in the 6th, the 8th or the 12th house, the person concerned meets with his end while travelling or by the fall of thunderbolt.

अर्ककुजौ व्ययसंस्थौ शशिराहू सप्तमे गुरौ केन्द्रे ।
जातस्य मृतिः काले प्रवासभूमौ सुरालयोद्याने ॥ ३३ ॥

Sloka 33.—If the Sun and Mars occupy the 12th house, the Moon and Rahu be in the 7th and Jupiter be in a Kendra, the person born wlll die in a foreign place, in a temple, or in a garden.

रन्ध्रेशे मृतिभवने जलसंस्थे शत्रुरिःफभवने वा ।
व्यालमृगोरगहेतुर्मृत्युः कूपे गृहेऽथवा भवति ॥ ३४ ॥

Slokas 34.—If the lord of the 8th house occupy the 8th, 4th, 6th or 12th house, death will be due to wild animals, serpents, falling into a well or in his house through ordinary causes.

शिखिसहितेऽष्टमराशौ निधनेशे केन्द्रगे व्यये पापे ।
लग्नेशे क्षीणबले निधनं दुर्मार्गदोषजनितं स्यात् ॥ ३५ ॥

Sloka 35.—If Ketu be in the 8th house, the lord of the 8th be in a Kendra, a malefic occupy the 12th house, and the lord of the Lagna be not strong, death will be due to one's own bad ways of living.

विषघटिकायां जातो निधने क्रूरे विषाग्निशस्त्रैर्वा ।
निधनेशे विषभागे क्रूरयुते तन्निमित्तदोषेण ॥ ३६ ॥

Sloka 36.—If a person has his birth at a विषघटीकाल (see ना. प. V-112, p. 124), and the 8th house be occupied by a malefic planet, the person concerned will die through poison, fire or a weapon. If the lord of the 8th house be in a विषभाग (क. दी p. 132), and also be conjoined with a malefic, death will be due to that cause.

For मृत्युभाग, see ना. पा. II-57, p. 36.

भौमार्कजौ यदि परस्परमंशयातौ
क्षेत्रेऽथवा निधनभागयुते च केन्द्रे ।
तस्यावसानसमये क्षितिपालकोपा-
च्छूलादिकायुधकृतं निधनं समेति ॥ ३७ ॥

Sloka 37.—If, at a person's birth, Mars and Saturn occupy Navamsas or Rasis owned by each other and are in Kendra positions, as well as in fateful degrees, the person will at his end incur the displeasure of the sovereign and suffer death by being impaled at the stake or by some other instrument of execution.

लग्ने शशी दिनकरे विबलेऽष्टमस्थे
लग्नव्यये सुरगुरौ सुखगे च पापे ।
जातस्य हस्तनयनच्युतिदोषमृत्युः
शस्त्रेण वा निशि निषादकृतेन वा स्यात् ॥ ३८ ॥

Slokas 38.—With the Moon in the Lagna, the Sun weak in strength in the 8th house, Jupiter in the 12th and a malefic posited in the 4th, the person born will meet with his death by being deprived of his hands and eyes or through weapons or by a base-minded outcast at night.

निधने कुजे बुधे वा लग्नेशे सौम्यभे तदंशे वा ।
दंशकसरीसृपाद्यैर्मरणं नृणां समादिशेत्प्राज्ञः ॥ ३९ ॥

Sloka 39.—When Mars or Mercury occupy the 8th house, and the lord of the Lagna is posited in a benefic house or Amsa, the person concerned will, it is declared, meet with his end through flies, venomous reptiles and the like.

यदि बहुलग्रहयुक्ते हिबुके लग्नेश्वरेऽष्टमेशयुते ।
बहुजनमरणावसरे निधनं जातस्य निश्चितं ब्रूयात् ॥ ४० ॥

Sloka 40.—If the 4th house be occupied by many planets, and the lord of the Lagna be conjoined with the lord of the 8th, the death of the person concerned will happen at a time when many others also have their exit from the world, and this will be a certainty.

लग्नसुतरन्ध्रभानां पतियोगे यत्र कुत्र राशौ वा ।
सार्धं सुतेन मरणं तथैव दारेशसंयुते दारैः ॥ ४१ ॥

Sloka 41.—When the lords of the Lagna, the 5th and the 8th houses are conjoined in any Rasi, the native will die along with his son. Similarly if the lords of the Lagna, the 7th and the 8th houses are combined in any Rasi, he will die along with his wife.

प्रकृते दशावसाने सामान्येनैव निर्दिशेन्मरणम् ।
दारुणदशान्तराले निधनारिष्टेन निर्दिशेन्मरणम् ॥ ४२ ॥

Sloka 42.—Generally, when a Dasa that is running is coming to a close, death may happen in the ordinary way. During the interval of a Dasa which is severe and cruel, one will die through the malefic planetary conditions pertaining to the 8th house.

निधनेश्वरांशराशेः समानभूमौ मृतिं विजानीयात् ।
स्थलजलराश्यंशवशाद्देशेऽन्तं कल्पयेत् स्वदिग्भागे ॥४३॥

Sloka 43.—The place of one's death and surroundings will be indicated by the Rasi or Navamsa occupied by the lord of the 8th house. The place whether land or water, and the direction will be indicated by the nature of the Rasi or Amsa.

निशिबलिराशौ लग्ने मरणं रात्रौ दिवाबले दिवसे ।
ग्रहरहिते प्रोक्तफल ग्रहयुक्ते तत्फलं समादेश्यम् ॥ ४४ ॥

Sloka 44.—When the Lagna at birth is a night-sign (declared strong at night), the death of the person concerned will happen at night. If the sign in question be a day-sign, it will be at day-time. When there is no planet in the Lagna, the effect declared as due to the Rasi will alone come to pass; else, *i. e.*, when the Lagna is occupied by a planet, the effect due to that planet should also be taken into consideration.

अनुदितनवांशकालप्रतिमो मोहः शुभग्रहे लग्ने ।
क्षेत्रोच्चांशकयुक्ते निधनेशे पापसंयुते त्रिगुणः ॥ ४५ ॥

Sloka 45.—The unconscious state at the time of death lasts for such time as is measured by the interval taken for the rising period of the portion of the Lagna below the horizon provided the Lagna is occupied by a benefic. If the lord of the 8th house be in his exaltation Rasi or Navamsa and be conjoined with a malefic, then the period is trebled.

लग्नेशे जलमांशे जलराशौ चन्द्रशुक्रसंदृष्टे ।
व्ययनिधनौ पापयुतौ जलमध्ये तद्वधः समादेश्यः ॥४६॥

Sloka 46.—If the lord of the Lagna be in a watery sign or Navamsa, and the 4th house be aspected by the Moon and Venus, and the 8th and the 12th houses be occupied by malefics, the person concerned will meet with his end in the middle of water.

लग्नेशे निधनांशे मूढे वा शत्रुगेहगे वाऽपि ।
बन्धुजनरहितदेशे मरणं स्यात् प्रकृतिसंभवे काले ॥ ४७ ॥

Sloka 47.—When the lord of the Lagna, is (1) in a Navamsa owned by the 8th Rasi counted from the Lagna, (2) is eclipsed or (3) is posited in his inimical house, death will happen in a spot devoid of relatives or other people and at the time expected in the natural course of things.

होरेश्वरांशनाथो लग्ने लग्नेश्वरेण युतदृष्टः ।
जन्मेश्वरांशनाथादेवं देशान्तरे मृतिर्भवति ॥ ४८ ॥

Sloka 48.—When the lord of the Navamsa occupied by the lord of the Lagna or the house of the Moon is posited in the Lagna or the Janma Rasi as the case may be, and is aspected by or conjoined with the lord of the Lagna, death may happen. Death will take place in a foreign place when the planet owning the Navamsa occupied by the Moon conjoins with or is aspected by the lord of the Lagna.

जीवक्षेत्रोदये वर्गे सुरलोकं गमिष्यति ।
चन्द्रशुक्रोदये क्षेत्रे पितृलोके महीयते ॥ ४९ ॥
सूर्यभौमोदयक्षेत्रे मर्त्यलोकमवाप्नुयात् ।
केतूदये मृतो मर्त्यो रौरवादिषु तिष्ठति ॥ ५० ॥
बुधोदये तथा क्षेत्रे तिर्यग्जातिषु संविशेत् ।
मन्दराहूदये क्षेत्रे भूतपिशाचादिषूद्भवः ॥ ५१ ॥

Slokas 49-51.—When the Lagna or its Amsa belongs to Jupiter, the departed person goes to heaven. If the Lagna or its Amsa belong to Venus or the Moon, the native goes to the world of the Manes. If the Lagna or its Amsa be owned by the Sun or Mars, the native goes to the world of Mortals. If Ketu occupy or own the Lagna Rasi or its Amsa, the departed will be in Hell. If the Lagna or its Amsa belong to Mercury, he will become an animal of the brutal kind. If the Lagna or its Amsa belong to Saturn or Rahu, the native will be reborn in the world of Devils or Manes.

ग्रहदृष्टियोगहीने राशौ राशेः फलं समादेश्यम् ।
ग्रहयुक्तदृष्टराशौ ग्रहभावफलं विनिर्देश्यम् ॥ ५२ ॥

Sloka 52.—When the Lagna Rasi or Amsa is not conjoined with or aspected by any planet, the effect for the Rasi or Amsa will alone apply. If the Rasi or Amsa in question be occupied or aspected by any planet, the effects may be declared as derived from the said planet or the Bhava owned by it.

भवनान्ते गुरौ लग्ने जन्तोर्मोक्षो भविष्यति ।
गुरुक्षेत्रोदये सूर्ये भवनान्ते तथैव च ॥ ५३ ॥

Sloka 53.—If Jupiter be in the Lagna synchronous with the end of a Rasi, the creature concerned will attain final emancipation. If Jupiter own the Lagna Rasi and the Sun be there synchronous with the last portion of a sign, the effect will be the same as stated above.

गुरुक्षेत्रोदये may also be interpreted as "when Jupiter is posited in the beginning of the Lagna"

जन्मादिमृत्युपर्यन्तं नराणां च शुभाशुभम् ।
होराशास्त्रेषु यत्प्रोक्तं तत्सर्वमिह कीर्त्तितम् ॥ ५४ ॥

इति श्री वराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे नैर्याणिकाध्यायः
षड्विंशः

Sloka 54.—Whatever effects have been declared—both auspicious and inauspicious—for the human beings from birth to death in ancient astrological works, all these have been stated here as above.

Thus ends the 26th Adhyaya entitled Nairyanika—Exit from the world—in Horasara, a work composed by Sri Prithuyasas, son of Sri : Varahamihira.

सप्तविंशोऽध्यायः

अथ नष्टजातकविधिः ॥

जन्मायनर्तुमासाद्यमर्धमासो दिनं तथा ।
नवांशद्वादशांशौ च जन्मर्क्षं राशिरेव च ॥ १ ॥
यस्य न ज्ञायते पुंसः सर्वमेतद्धि पृच्छकः ।
स्वच्छेऽम्बरे तु समये दैवज्ञं पूजयेत्तदा ॥ २ ॥
सुवर्णफलपुष्पादीन् दत्वा तं हितमादरात् ।
चिन्तयेत् स्वानि कार्याणि पृच्छेत् सर्वं यथा तथा ॥ ३ ॥

Slokas 1-3.—In the case of a person whose year, Ayana, Ritu, month, etc. fortnight, day, the Navamsa, Dwadasamsa, Lagna, Nakshatra, and the Rasi occupied by the Moon at the time of birth are not known, all these may be ascertained by the querist from the astrologer. At a time when the sky is clear and cloudless, the querist should approach the astrologer with kind enquiries, worship him by offering Dakshina, fruits, flowers, etc. and then consult him about his own business.

आरूढोदयलग्नादीनाकृतिं पृच्छकस्य च ।
लक्षणानि निमित्तानि सर्वमालोक्य दैववित् ॥ ४ ॥
वर्षायनर्तुमासर्क्षराशींस्तैः परिकल्पयेत् ।
बहुप्रकारैः संचिन्त्य सर्वं प्रब्रुर्वदेद्बुधः ॥ ५ ॥

Slokas 4-5.—The astrologer should, after an inspection of the querist, his form and his surroundings, find out the आरूढ (Arudha) Lagna and also the Lagna rising and the indications at the time, and from all these, deduce the year, Ayana, Ritu, month, Nakshatra and the Rasi of birth of the querist, and fix them up after trying various methods and then reveal them to the querist.

तात्कालिकांशसंयुक्ते जीवे जातो न संशयः ।
तत् त्रिकोणगते वाऽपि ह्युदयारूढयोर्बलात् ॥ ६ ॥

Sloka 6.—The Navamsa Rasi occupied by Jupiter or its triangular Rasi will invariably be the Janma Rasi of the querist. As for the Lagna, find the stronger of the two, *viz.* the Arudha and the Lagna at the time.

कर्तुर्वयोनुमानेन तेषामेवं प्रकल्पयेत् ।
प्रश्नकाले विलग्नस्य पूर्वार्द्धेऽप्युत्तरायणम् ॥ ७ ॥
परार्द्धे दक्षिणं ब्रूयाज्जन्म सम्पृच्छते बुधः ।

Slokas 7, 7½.—The things mentioned in the previous sloka should be determined as explained below by an inference of the querist's age : if the Lagna at the time of query belongs to the first half of a Rasi, the birth must have happened in the Uttarayana ; if the second half, in the Dakshinayana. Thus should the astrologer declare to the person making the query.

ऋतुर्वाच्यो दृगाणेशो लग्नसंस्थोऽथवा ग्रहः ॥ ८ ॥
शनिशुक्रकुजा ईशा ऋतूनामुत्तरायणे ।

दक्षिणे शशिविज्ञीवा नाथाः प्रोक्ताः क्रमाद्बुधैः । ९ ॥

Slokas 8-9.—And the Ritu of birth should be guessed through the planet occupying or owning the Lagna decanate. In the Uttarayana, the lords of the three Ritus are Saturn, Venus and Mars, while in the Dakshinayana, the corresponding lords are the Moon, Mercury and Jupiter.

अर्कोदये तु होरायां द्रेक्काणे भास्करस्य वा ।
ग्रीष्मे जातं विजानीयान्नान्यग्रहदृशा युते ॥ १० ॥

Sloka 10.—If the Lagna, Hora or Drekkana rising at the time of query belong to the Sun, and be not (conjoined with or) aspected by any other planet, it should be understood that the querist should have been born in the Greeshma Ritu.

अयनस्य तु वैलोम्ये परिवर्तः परस्परम् ।
शशिज्ञगुरुभिः सार्द्धं सितलोहितसूर्यजाः ॥ ११ ॥

Sloka 11.—When the Ritu does not fit in with the Ayana, it has to be exchanged thus: the Moon, Mercury and Jupiter should be substituted for Venus, Mars and Saturn respectively.

द्रेक्काणार्द्धे भवेत्पूर्वे मासः पूर्वोऽपरे परः ।
पूर्वोत्तरमुखो भूत्वा दक्षिणाङ्गं यदि स्पृशेत् ॥ १२ ॥
उत्तरायणमासे तु जन्तुर्जातो न संशयः ।
विपरीतं तदा स्पृष्ट्वा दक्षिणायनमाश्रितः ॥ १३ ॥

पुष्पसंस्पर्शनादेवमृतुर्वाच्यो न संशयः ।
अधः कायं स्पृशेत्पूर्वं ऊर्ध्वाङ्गस्पर्शने परः ॥ १४ ॥
पुनः स्पर्शे पुनर्मासो वक्तव्यो दैवावित्तमैः ।
तयोर्निरूपणादैक्यं यत्तथ्यं तत्र संशयः ॥ १५ ॥

Sloka 12-15.—If the Lagna rising at the time be in the first half of a decanate, the month of birth will be the first of the two months constituting the Ritu ; if it be the second, it will be the second of the two months. Facing the North-East, if you touch a limb in the right side, the birth must have been in a month of the Uttarayana. If you touch any in the other side, the birth was in a month of the Dakshinayana. The Ritu may also be guessed correctly by touching a flower.

If the querist should touch first a lower limb of the body, the birth was in the Purva Ayana ; if an upper limb, the birth was in the Dakshinayana. By a similar touch again, the month of birth may be guessed by the astrologer. When the two inferences coincide, the correctness of the inference is assured.

यदि वृश्चिककुंभौ च कन्यामीनतुलाधराः ।
रात्रौ सिंहश्च विज्ञेयो जन्तुर्जातो न संशयः

Sloka 16.—If Vrischika, Kumbha, Kanya, Meena, Tula or Simha be the Lagna, the birth should undoubtedly have been in the night.

वृषभे कर्किमे चैव मिथुने मृगधन्विनोः ।
दिवा विनिर्दिशेज्जातमर्कहोरोदयेऽपि च ॥ १७ ॥

Sloka 17 —When one of the signs Vrishabha, Karkataka, Mithuna, Makara and Dhanus is rising or if the rising Hora belong to the Sun, the birth should have happened in day-time.

मीनोदये नवांशे वा सन्ध्याकाले विनिर्दिशेत् ।
अथवा दिनसन्धौ वा मध्याह्ने वार्द्धरात्रिके ॥ १८ ॥

Sloka 18 —When Meena Rasi or Meena Navamsa is rising, the birth should have been at a Sandhya-Sunset or Sunrise, or, during *juncture* in the day, midday or midnight.

यावन्तोऽभ्युदिता भागा राशौ प्रश्नविधौ ततः ।
तावत्यो घटिका वाच्या दिवा रात्रौ च जन्मनि ॥ १९ ॥

Sloka 19.—The degrees that have risen in the Lagna or the Moon at query indicate the Ghatikas after Sunrise or Sunset at birth.

ऊर्ध्वकाये चरं विद्यान्मध्यमे स्थिरराशिकम् ।
अधमे तूभयो ज्ञेय एवं देहविभागतः ॥ २० ॥

Sloka 20—The upper portion of the body represents a moveable Rasi, while the middle portion, an immoveable one. The lower portion denotes a mutable Rasi.

शीर्षादि संस्पृशेत्प्रष्टा प्रश्ने तद्राशिमादिशेत् ।
भक्ष्याहृताकाररुतैश्चिन्तयेत्तद्विशेषकम् ॥ २१ ॥

Sloka 21.—If at query the querist should touch the head or any limb of his body, the birth should be declared to have happened when that Rasi indicated by the limb was rising. The details of it may also be determined by the articles of food if any that may be brought, any forms that may appear on the scene or any cry that may be heard at the time.

ग्रहेष्वाधिकवीर्यो यः स यत्रास्ते गृहे ततः ।
प्रश्नलग्नं भवेद्यावात्तावल्लग्नमितीरयेत् ॥ २२ ॥

Sloka 22.—Find the strongest of the planets at the time of query and also note the Rasi occupied by the same, and how far the Lagna at query is removed from that Rasi. The Lagna at birth will be so far removed from that Rasi.

आरूढराशिं जन्मर्क्षं तत्त्रिकोणमथापि वा ।
ग्रहयोगेक्षणे वाऽपि तत्क्षेत्रं जन्मभं विदुः ॥ २३ ॥

Sloka 23.—Or, the Rasi at birth will be the same as the आरूढराशि or its triangular Rasi. Or, it will be the Rasi which is conjoined with or aspected by the relative planets.

आरूढोदयपर्यन्तं यावन्तो राशयस्तदा ।
तावन्त्यश्व्यादिभानि स्युर्जन्मर्क्षं पृच्छकस्य तु ॥ २४ ॥

Sloka 24.—Find the number of Rasis between the Arudha and the rising signs; and count so many asterisms reckoning from Aswini. This will be the Janma Nakshatra of the querist.

आरूढराशेरुदयो द्विगुण्यो नक्षत्रसंख्यासहितो विभक्तः ।
सुरैश्च शिष्टा तुरगादितारा जन्मर्क्षमस्मादथवा त्रिकोणः ॥ २५ ॥

Sloka 25.—Note the distance between the आरूढलग्न and the उदयलग्न and multiply the same by 2. Add to this the number of the asterism at the time and divide this sum by 27. The Janma Nakshatra will be so many stars after Aswini when reckoned by this remainder or its triangular one

द्विगुणास्त्रिगुणाः कार्या मात्राः प्रष्टुर्मुखोद्गतास्तास्तु ।
विभजेत्सुरैश्च शिष्टं नक्षत्रं चाश्विनीपूर्वम् ॥ २६ ॥

Sloka 26.—Note the words emanating from the lips of the querist and find the number of Matras in the same. Take twice and thrice this number and add up. Divide the sum by 27. The remainder represents the number of the Janma Nakshatra of the querist when reckoned from Aswini.

नववसुविश्वेन्द्रभवा नवरससप्तेन्द्रियाणि दिग्वसवः ।
मनवश्चोक्ता भानां मेषादीनां क्रमेण किरणाः स्युः ॥२७॥

Sloka 27.—The Kiranas or Rays for the 12 Rasis from Mesha onwards are 9, 8, 14, 8, 11, 9, 6, 7, 5, 10, 8, and 14 respectively.

Here विश्व and इन्द्र are tentatively taken to represent 14 and 8 respectively, since the universe consists of 14 worlds and Indra means 8 लोकपाला:.

विंशत्यष्टादशरविमनुभूपालः स्मृतिर्दिशः सूर्यात ।
किरणानां संख्याः स्युः पूर्वोक्तास्ते मयात्र निर्दिष्टाः ॥२८॥

Sloka 28.—The Kiranas or rays of the several planets from the Sun onwards are represented by the numbers : 20, 18, 12, 14, 8, 18, and 10. This is as stated by ancient authors, and I have only repeated them here.

आरूढादयसंख्या ग्रहोक्तकिरणैश्च वर्धयेद्विधिना ।
मण्डलहृताविशिष्टं मेषाश्विन्यादि निर्दिशेत्प्रष्टुः ॥ २९ ॥

Sloka 29.—The numbers denoting the आरूढ and the rising signs, should be multiplied by the Kiranas of the composed Rasis according to the Rules and the products divided respectively by 12 and 27. The respective remainders will reveal the Rasi and Nakshatra of the querist.

ग्रहहीने प्राग्राशौ संख्यामानेन वर्धयेदथवा ।
नक्षत्रराशिमण्डलशोध्याच्छेषं नरस्य जन्मर्क्षम् ॥ ३० ॥

Sloka 30.—Or, when the Rasi aforesaid has no planet in it, it should be multiplied by the appropriate rays of the Rasi of the planet posited and the product divided by 27 and 12. The remainder will reveal the Nakshatra and the Rasi required.

आरूढभसंख्यायां ग्रहोक्तसंख्यां च योजयेदथवा ।
मण्डलहृतावशिष्टं जन्मर्क्षं निर्दिशेत्तस्य ॥ ३१ ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे नष्टजातकाध्यायः
सप्तविंशः

Sloka 31.—Or the Nakshatra may be determined in the following manner : Add to the figures of the अक्षरक्रम the figures denoting the planet. Divide the sum by 27. The remainder counted from Aswini will reveal the number of the asterism at birth.

Thus ends the 27th Adhyaya entitled नष्टजातक "Lost Horoscope"
in Horasara, a work composed by Sri Prithuyasas,
son of Sri Varahamihira.

अष्टाविंशोऽध्यायः

॥ अथाश्विन्यादि नक्षत्रशीलानि ॥

प्रज्ञो धृतिमान् दक्षः स्वधर्मनिरतः कुलाधिको मानी ।
लघुभोजनोऽतिमान्यो मध्यः स्यादाश्विनीमनुजः ॥ १ ॥

Sloka 1.—The person born under the star Aswini will be learned, resolute, skilful, intent on his duties, an important member of his family and possessed of self-respect. He will eat sparingly, will be highly respected and of moderate means.

शान्तात्मा चलचित्तः स्त्रीलोलो भ्रातृवल्लभो मानी ।
धीरो मित्रसहायश्चिरजीवी नातिपुत्रवान्याम्ये ॥ २ ॥

Sloka 2.—If, at a person's birth, the Moon be in the star भरणी (Bharani), he will be fickle-minded, clever in coition, loved by his brothers, proud, energetic, disposed to be of help to his friends, and long-lived. He will not have many children.

भ्रान्तिविहीनो बलवांश्चपलोऽनेकाशनोऽतितेजस्वी ।
सत्यपरो बहुनिलयो बहुप्रलापी च जायतेऽनलभे ॥ ३ ॥

Sloka 3.—The person born under the star Krittika will have a correct notion of things, will be strong in body, fickle-minded, will eat all kinds of food, and will be very brilliant in appearance. He will be truthful, own many houses and will be prattling much.

ऊर्ध्वाङ्गरोमबहुलो गणेश्वरो वक्त्रपार्श्वपृष्ठाङ्कः ।
कुहको मातुरनिष्टो रोहिण्यां जायते धनी विद्वान् ॥ ४ ॥

Sloka 4.—The man born in Rohini (रोहिणी) will have much hair in the upper part of his body ; he will have many attendants ; will have marks or moles on the face, back and sides. He will cheat others, will hate his mother, will be rich and learned.

चपलो विशालदेहो रोगी बाल्ये प्रमादबहुलः स्यात् ।
उत्साही चलचित्तो बहुशत्रुः क्लेशवांश्चान्द्रे ॥ ५ ॥

Sloka 5.—He who is born in मृगशीर्ष (Mrigasirsha) will be of a wavering disposition ; will possess a broad body ; will be sickly, and suffer calamities in his early years. He will be persevering, unsteady in mind, will have many enemies and suffer miseries.

चलचित्तः शठवाक्यः परस्वहारी विकत्थनो मानी ।
अल्पसुतश्चिरजीवी राजद्रव्यान्वितश्च रौद्रर्क्षे ॥ ६ ॥

Sloka 6.—The person who is born in the star आर्द्रा (Ardra) will be fickle-minded, crafty in his speech, will rob others' wealth, will be bragging much and haughty. He will not have children, will be long-lived and will be enriched by the Govt.

दाता सुखी सुशीलो दुर्मेधा रोगभाक् पिपासुश्च ।
अल्पेन च संतुष्टः पुनर्वसौ जायतेऽल्पबुद्धिश्च ॥ ७ ॥

Sloka 7.—He who has his birth in the star पुनर्वसु (Punarvasu) will be liberal in gifts, happy, of a gentle disposition, dull-headed, sickly and thirsty. He will be satisfied with small earnings. He will be weak-minded.

तीव्रः क्रोधी मतिमान् धृष्टो वाग्मी ह्यनेकशास्त्रज्ञः ।
वन्धूनां हितकारी चोरो धनवान् स्वतन्त्रकः पुष्ये ॥ ८ ॥

Sloka 8.—The person who is born in the star पुष्य (Pushya) will be extremely irascible, intelligent, courageous, talkative ; he will be proficient in many sciences ; will help his relations, will rob others, will be wealthy and uncontrolled.

क्रूरश्चपलो वाग्मी गणेश्वरो ज्ञानवाननेकधनः ।
वह्वायाससमेतो नातिसुतो वञ्चकश्च भौजङ्गे ॥ ९ ॥

Sloka 9.—The person born in the star Aslesha (आश्लेषा) will be eloquent, a leader among men, intelligent, and will earn money through various ways. He will exert himself in many undertakings to earn money. His issue will not be many and he will be deceitful.

ज्ञानी विनीतशीलः स्थिरवैरी सज्जनैः स्तुतः क्रूरः ।
वहुभृत्यधनो भोगी सुरपितृभक्तो महोद्यमः पित्र्ये ॥ १० ॥

Sloka 10.—The person whose birth is in the star मघा (Magha) will be learned, well-behaved, and of lasting enmity ; he will be praised by the good ; he will be cruelly disposed. He will have many servants and command riches ; he will indulge in sensual pleasures. He will revere Gods and Manes and will be very industrious.

प्रियवाग्दाता नीचो वहुव्ययार्तो विधेयभृत्यश्च ।
विख्यातो नृपतीष्टो रणभीरुर्जायते च फल्गुन्याम् ॥११॥

Sloka 11.—The man born in Purvaphalguni—पूर्वफल्गुनी will speak sweetly, will be mean-minded, and troubled by heavy expenditure. He will have obedient servants. He will be famous, and liked by the sovereign, but will be timid in battle.

स्त्रीणामिष्टः सुभगो गणेश्वरो ज्ञानवान् नृपात्तधनः ।
बहुदारोदारमतिर्भोगी मुखरो द्वितीयफल्गुन्याम् ॥ १२ ॥

Sloka 12.—The person born under the star उत्तरफल्गुनी—Uttara-phalguni—will be liked by women, will be amiable, a leader of men and learned. He will earn money through a king. He will have many wives and will be noble-minded. He will indulge in sexual pleasures, and he will be very talkative.

कामी कुशलो वाग्मी चौर्यमतिर्वित्तवान् विदेशरतः ।
युद्धोत्सुकोऽतिनिपुणो रिपुहन्ता जायते च हस्तर्क्षे ॥ १३ ॥

Sloka 13—One who has had his birth in the star हस्ता—Hasta—will be lustful, clever, oratorical, of a thievish disposition, rich and intent on going to foreign places. He will be eager to fight in battle, will be very clever and a killer of enemies.

दुष्टस्त्रीष्टः पापो विविधोत्साही विवादशीलः स्यात् ।
चित्राम्बरमाल्यधरो विदेशवासी सुखी च चित्रायाम् ॥ १४ ॥

Sloka 14.—One whose birth was in the star चित्रा—Chittra— will associate with a wicked woman, will be sinful, will persevere in various pursuits, and will be of a quarrelling nature. He will wear beautiful garments, will reside in foreign places and be happy.

दान्तः सुखी कृपालुः प्रियवाग्धर्माश्रितो भवेत् स्वातौ ।
ऋणवान् विदेशवासी बन्धुद्विट् स्वल्पवेषतनयश्च ॥ १५ ॥

Sloka 15.—The person born in the star स्वाति—Swati—will be mild in disposition, happy, compassionate, sweet in speech, and virtuous. He will incur debts, will dwell in foreign places, and will hate his relations. His dress will be simple, and he will have few children.

द्वेष्यो बहुप्रलापी सुतदारसमन्वितो धनी प्राज्ञः ।
विबुधगुरुद्विजभक्तो न दातृशीलोऽक्षिरुग्विशाखासु ॥ १६ ॥

Sloka 16.—One whose birth is in the star विशाखा—Visakha—will be odious; He will be prating much. He will be living with his wife and children, and will command wealth. He will be learned, will revere Gods, elders and Brahmins. He will not be of a generous disposition, and he will suffer from eye-disease.

क्षुत्तृष्णार्त्तः शोकी दयापरो धर्मसंश्रितः सुभगः
अटनो विदेशवासी मैत्रर्क्षे जायते मनुजः ॥ १७ ॥

Sloka 17.—The person born under the star अनूराधा Anuradha—will suffer from hunger and thirst, will be dejected, full of compassion, of a virtuous disposition and beautiful. He will be wandering from place to place and living in foreign places.

सन्तुष्टो धर्मपरो बहुसुतमित्रान्वितोऽतिरोषी स्यात् ।
बन्धुजनपीडितात्मा कुलाग्रणीर्देवराजनक्षत्रे ॥ १८ ॥

Sloka 18.—The person born in the star ज्येष्ठा (Jyeshta) will be contented; intent on doing virtuous actions. He will have many issues and friends and he will be of a very angry temperament. He will be worried through his relations. He will become the chief of his family.

ज्ञानी सुखी धनाढ्यो व्याधिप्रायोऽतितस्करः सुभगः ।
नैकमतिः सहजाग्र्यो मूले जातो नृपो भवति ॥ १९ ॥

Sloka 19.—He who is born in the star मूला Moola will be learned, happy and wealthy. He will be mostly suffering from diseases and will be a great thief. He will have a charming person. He will not have a resolute mind. He will be the eldest of the family and may become a king.

दृढसौहृदो विनीतो बहुप्रजावान् गणेश्वरो धीमान् ।
मृष्टान्नभुक् कलत्रजभोगी नृपसंमतश्च जलदैवे ॥ २० ॥

Sloka 20.—If a person has his birth in पूर्वाषाढा, he will be firm in his friendship, of gentle manners, possess many issue, be the leader of a clan and highly intelligent. He will eat savoury food, and enjoy with his wife all sensual pleasures. He will will be liked by the king.

हास्यप्रियो विनीतो बहुशत्रुः क्लेशवान् विशिष्टमतिः ।
अटनो ह्यनेकभार्यो दयापरो वैश्वदेवनक्षत्रे ॥ २१ ॥

Sloka 21.—The person born in the star उत्तराषाढा-Uttarashadha-will be fond of mirth; he will be well-behaved and will have many enemies, will suffer distress, possess superior intellect and will be rambling about. He will have many wives and will be very merciful.

श्रुतवान् विदेशवासी प्रकृष्टदारो धनान्वितः ख्यातः ।
अल्पसुतो बहुशत्रुर्बहुव्ययार्तो विभुः सुखी श्रवणे ॥ २२ ॥

Sloka 22.—He who has his birth in the star श्रवणा-Sravana will have proficieney in sacred knowledge, will dwell in foreign places, will possess an excellent wife, and will be wealthy and famous. He will have few children, possess many enemies and his expenditure will be very heavy; he will be a lord and happy.

धनवान् दाता शूरो नष्टकलत्रो विदेशसन्तुष्टः ।
आनृतिको वाचाटः प्रनृत्तगीतप्रियो धनिष्ठासु ॥ २३ ॥

Sloka 23.—The person who is born in the star धनिष्टा-Dhanishta-will be liberal in gifts, courageous and likes to go to foreign places. He will lose his wife. He will utter lies, and will be talkative. He is fond of dancing and singing.

मुखरो धूर्तो वश्यो मृतसुतसहजो धनाधिकश्चपलः ।
कृपणो मायातिरतो रिपुहन्ता जायते च शतता रे ॥ २४ ॥

Sloka 24.—The person who has his birth in the star शताभिषक् Satabhishak-will be garrulous, will be a cheat and a servant He will lose his children and brothers; he will be rich but fickle-minded. He will be a miser, intent on playing trickery; and he will kill his enemies.

स्त्रीलोलश्चलवासो दुर्ग्राह्यो भोगवान् नृपात्तधनः ।
क्षुद्रः स्वकर्मनिरतश्चिरजीवी पूर्वभाद्रजातः स्यात् ॥ २५ ॥

Sloka 25.—The person born in the star पूर्वाभाद्रा-Purvabhadra-will be longing for women, moving from place to place, difficult to be won over, enjoy all sensual pleasures, get wealth through the king, miserly, intent on his duties, and long-lived.

वक्ता सुखी प्रजावान् स्थिरशत्रुर्धार्मिको विनीतश्च ।
लुब्धो बलार्थनिरतो द्वितीयभाद्रासु जायते मनुजः ॥२६ ॥

Sloka 26.— He who is born under the star उत्तराभाद्रा Uttarabhadra—will be clever in speaking, happy, possess children, will always have enemies, be virtuous and exceedingly timid. He will be greedy and specially interested in hoarding wealth.

संपूर्णाङ्गः सुभगो वशगः स्त्रीणां स्वमानदर्पयुतः ।
मनसि प्रतापबहुलो मात्सर्ययुतो भवेत् पौष्णे ॥ २७ ॥

Sloka 27.—The man born in the star—रेवती will live his full age, will be liked by all, will be hen-pecked, possessed of self-respect and pride. He will be spirited energetic, and spiteful.

पक्षद्वये चाल्पफलानि दद्युस्ताराबलर्क्षेषु शुभप्रदाः स्युः ।
शुभग्रहालोकितसंयुतास्ताः समस्तवीर्याः सकला भवन्ति ॥२८॥

Sloka 28—The effects of birth in either of the Pakshas are negligible, while those derivable from the asterisms will bring in luck if they are auspicious to the native. If the stars aforesaid be conjoined with or aspected by benefic planets, they become fully beneficial.

अर्द्राश्लेषावारुणातिष्यमूलाश्चित्राज्येष्ठाकृत्तिका वर्जनीयाः ।
स्त्रीणां सूतौ भ्रातृपुत्रादिशोकं मृत्युं शोषं विग्रहं चापि विद्यात् ॥

Sloka 29.—If girls are born under the stars आर्द्रा—Ardra, Aslesha—आश्लेषा, Satabhishak—शतभिषक्, Pushya—पुष्य, Moola—मूला, Chittra—चित्रा, Jyeshta—ज्येष्ठा, and Krittika—कृत्तिका, they are to be avoided as they will engender sorrow through brothers, sons, etc., or death, consumption or strife.

पितृजन्मर्क्षे पुत्रा जाताश्चेन्मातुरन्तका ज्ञेयाः ।
तद्वत्पितुरन्तकरा मातुर्जनिभे न तु स्त्रीणाम् ॥ ३० ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे
नक्षत्रफलाध्यायोऽष्टाविंशः ॥

Sloka 30.—Sons born in their father's Nakshatras at birth cause the death of their mother; similarly, if they be born in their mothers' Nakshatras, they bring about the death of their fathers. This does not apply to births of girls in similar circumstances.

Thus ends the 28th Adhyaya entitled नक्षत्रशील— the properties of the several asterisms—in Horasara, a work composed by Sri Prithuyasas, son of Sri: Varahamihira.

एकोनत्रिंशोऽध्यायः

अथ मेषादिराशिफलानि ॥

वृत्ताक्षो जनवल्लभोऽतिचपलो गोमान् व्ययार्तोटनो
वाचालो लघुभोजनः कुटिलगो ज्ञानी सभापूजितः ।
पित्तात्मा वनिताहृतोऽल्पतनयः क्रोधी स्वशौर्यान्वितो
मेषोत्थः सहजाग्रजोऽतिकृपणः क्लेशान्वितो बन्धुभिः ॥१॥

Sloka 1.—The person born, with the Moon in Mesha, will have round eyes, will be favourite of the people, very fickle minded, will rear cows and buffaloes will be troubled by heavy expenditure and wandering, will be clever in speaking, will eat sparingly, will walk crookedly, will be learned, will be honoured by an assembly, will be of bilious temperament, will be liked by women, will have meagre issues, will be of iry temperment, and will be endowed with his own valour and strength. He will be the important person of his family, will be very miserly, and will be troubled by misery through his rlatives.

उद्वृत्तो बलवान् पृथूरुवदनो भोगी सुखी ज्ञानवान्
आसीनो गिरिकन्दरेषु निपुणो नानार्थवागीश्वरः ।

पूर्वोत्थैः सुतवन्धुभिर्विरहितः कन्याप्रजावान् क्षमी
मध्यान्त्ये सुखवान् वृषोत्थमनुजो दारप्रियो दीप्तिमान् ।२।

Sloku 2.—The person at whose birth the Moon is in Vrishabha will be tall in stature, strong in body, with broad thighs and a big face, will indulge in sensual pleasures, will be happy and learned. He will be seated in mountains and caves He will be clever and an orator. He will be deserted by his elders, and children. He will be the father of daughters. He will be of a forgiving disposition. He will be happy in the middle and concluding portions of his life. He will be fond of his wife. He will be brilliant in appearance.

कन्दर्पप्रतिमो विशालवदनो विस्पष्टवागस्थिरो
क्लीबो वा मदनातुरोऽल्पतनयः सद्यूतगानप्रियः ।
बन्धुद्विट् कफमारुतात्महृदयो दारप्रियो दानवान्
हास्यज्ञो मिथुनेऽन्नपाननिरतो जातः प्रतापी पटुः ॥ ३ ॥

Sloka 3.—When the Moon occupies Mithuna, the person born will be like Cupid, with a broad face, clear voice, and a fickle mind. He will be either impotent, or will be tormented by the God of Love. He will have few children. He will be fond of gambling and music. He will hate his relations. He will have much wind and phlegm in his composition. He will be fond of his wife, will be liberal in gifts, fond of mirth, fond of eating and drinking and clever and valiant.

मेधावी गुणवान् स्वबन्धुविजयी वाताग्निमानार्दितो
वाचालो दृढविग्रहोऽतिबलवानल्पात्मजो नैकगः ।

दैवज्ञस्त्वरितः सुखी क्षयधनो गूढात्मजो ज्ञानवा-
नैकाकी बहुवाक् कुलीरभवने जातोऽर्थवान् भूपतेः ॥ ४ ॥

Slcka 4—The person at whose birth the Moon occupies Cancer will be intelligent and endowed with good qualities; he will overpower his relations, will be troubled by wind, fire and pride; he will be garrulous, firm in quarrel and strong in body, will have few issue, will have association with many female friends, will be an astrologer, be prompt and speedy, happy, spending much, father of sons born, secretly of another woman and intelligent. He will always be in company and never alone; he will know many languages; and he will be rich through the help of the kłng.

गाम्भीर्योन्नतिमान् विशालवदनो धीधर्मभोगान्वितो
मायावी सुमुखी कृपालुरभयोऽकार्ये चिरं कुप्यति ।
क्षुत्क्षामः स्वबलान्वितोऽतिविभवो मातृप्रियो नैष्ठिको
विक्रान्तो विजनोऽस्थिरोऽल्पतनयः सिंहे प्रसूतो नरः ॥५॥

Sloka 5 · If a person be born when the Moon is in Simha, he will be profound (in knowledge), exalted, with a broad face endowed with intellect, virtuous, will indulge in sensual pleasures, be skilled in magic, lovely in appearance, compassionate, free from fear, will be angry at trifles for a long time, will be lean, emaciated, strong, very rich, powerful, liked by his mother and abstinent. He will overpower his enemies, will live alone, and will not be steady. His issue will be limited.

कन्यायां मलिनोऽल्पसौख्यविभवो जातः सुधी धार्मिको
बन्धुद्विट् सुखवान् कफानिलयुतः कन्याप्रजोऽल्पात्मजः ।
मुग्धास्यो युवतिप्रियोऽतिचपलो बन्धुप्रियो ज्ञानवान्
दीर्घायुः प्रियभाषणोऽर्थनिरतः स्वन्तोऽन्यभाग्ये रतः ॥६॥

Sloka 6.—If a person be born when the Moon is in Virgo, he will be unclean, will have little happiness, will not have much wealth, possess good intellect and be virtuous He will hate his relations, and will live happily ; he will be of phlegmatic and windy temperament. He will be the father of daughters and have few sons. He will possess a lovely face, will be fond of young females, will be exceedingly fickle, and be liked by his relatives. He will be learned, long-lived, sweet-tongued, be intent on hoarding money and his end will be peaceful. He takes delight in the prosperity of others.

धर्मात्मा गुणवान् विशालहृदयो मन्दास्मितो दारवान् ।
क्लेशात्मा क्रयविक्रयेषु कुशलो हास्यप्रियो ज्ञानवान् ।
बन्धूनां हितकृत्सुतैर्विरहितः स्थूलेतरो वा धनी
देवाख्यो द्रवभोजनोऽन्त्यतनयो जातस्तुलायां भवेत् ॥७॥

Sloka 7.—The person at whose birth the Moon is in Libra will be virtuously-disposed, of very good qualities, broad-minded, with a smiling face, will live with his wife, suffer distress, will be clever in trading, will be a lover of mirth, will be learned, help his relations, will have no sons, will have a lean and a frail body, will be wealthy, will have a God's name as his second name ; he will be fond of liquid diet, and will be the last child of his parents.

मध्वाक्षो विगुरुर्विवादकुशलो दीर्घाननो दारुणो
नस्वन्तो मनुजेश्वरस्य दयितो रोगी च बाल्ये सदा ।
क्षीणायुः परबन्धुमान् कवनधीर्धर्मध्वजो वीर्यवा-
नालस्यश्रमपीडितोऽलिभवने जातोऽल्पजातिप्रियः ॥ ८ ॥

Sloka 8.—The man born when the Moon is in Vrischika will have eyes resembling honey, will separate from his parents and preceptors, will be clever in his arguments, and will have a long face. He will do cruel acts, and his later life will not be good. He will be the favourite of a king and will suffer from diseases during his childhood. He will hate his relations, will be a poet, a religious hypocrite and powerful. He will suffer from sloth and weariness, and will be popular with men of low caste.

दीर्घास्यः सुमुखी विपक्षबहुलः श्यामेक्षणः शास्त्रविद्
दान्तः क्षीणधनो व्ययव्यतिकरः पौत्रीसुतद्वेषणः ।
विद्वाद्भिः प्रतिपूजितः स्ववशगो मानी गुणी वीर्यवा-
नत्यायुः कृपणो नदारतनयः स्याद्धन्विजातो नरः ॥ ९ ॥

Sloka 9.—The person at whose birth the Moon occupies sign Dhanus will have a long and expanded lovely face; he will have many enemies; his eyes will be of a dark and blue colour; he will have read all the scriptures, will be self-controlled, with all his money spent away, coupled with losses, he will have grand-sons but hate his own sons. He will command the respect of the learned and will be independent, honourable, possessed of merits and will be endowed with great strength. He will be long-lived, be a miser and without wife and children.

ह्रस्वाङ्गो निपुणः प्रतापबहुलो मध्येऽर्थहीनोऽटनो
दीर्घाध्वा चपलो दुराश्रयगतिः क्लेशैश्च संपीडितः ।
सत्वाढ्यो जनवल्लभो विचलितज्ञानेन्द्रियः स्त्रीमतिः
पुत्रार्तोऽनिलवांश्च वृद्धवनिताप्रेमान्वितो नक्रजः ॥ १० ॥

Sloka 10.—The following will be the characteristics of a person who is born when Makara is the Janma Rasi: He will be dwarfish in stature; he will be shrewd, vigorous, will suffer for want of money in the middle portion of his life, and will be rambling from place to place. He will cover long distances, will be wicked in disposition, and fickle, and he will be troubled by calamities. His vitality will be strong; he will be liked by the people. His knowledge and energy will be diffused, will be intent on women, will be troubled by his sons, suffer from rheumatism. He will be attached to old women.

दीर्घाङ्गो घटजो घटाकृतितनुः प्रच्छन्नपापे रतो
वाचालो बहुपुत्रवानिह सुखी पूर्वार्थहीनोऽटनः ।
सद्द्वेष्यो बधिरो रुगार्तहृदयः सेर्ष्योऽलसात्मा शठः
कामी व्यग्रमतिः स्वकर्मवचनैः क्लेशी परार्थान्वितः ॥११॥

Sloka 11.—The person at whose birth the Moon occupies sign Aquarius will be long-limbed, will have a body similar to a water-pot, will secretly commit sinful deeds. He will be talkative, will have many sons and be happy. He will lose his ancestral property and will be roaming about. He will be hated by the good, will be deaf, and will be troubled by heart-diseases. He will be envious, indolent and perfidious and lustfully-inclined. He will be distracted in mind. He will suffer from his own actions and words and will be utilising other's wealth.

चार्वङ्गो बलवानदीनवचनो रोगी प्रवासी सदा
स्त्रीजेता बहुदारकोऽतिचपलो ज्ञानी सभापूजितः ।
विख्यातो बहुदारवान्नृपधनी मीनोत्थितः स्यान्नरो
हीनाङ्गो रिपुनिर्जितोऽतिनिपुणो दाराप्रियो भोगवान् ॥१२॥

Sloka 12.—If at a birth the Moon be in Meena, the person concerned will be beautiful in appearance, possess a strong body, high-spirited in his speech, suffering from disease, living always in foreign places, will control women, will have many children, will be very fickle, learned and respected in an assembly. He will be famous, possess many wives, will become rich through the king. He will be deficient in a limb, will be overpowered by his enemies, very clever, and liked by his wives. He will enjoy all sensual pleasures.

In the 2nd line सतां पूजितः is another reading.

ग्रहयुतिदृष्टिविहीनो राशिस्तत्प्रोक्तलक्षणं कुरुते ।
ग्रहयोगेक्षणयुक्ते ग्रहस्वभावः फलं च वक्तव्यम् ॥१३॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे
राशिशीलाध्याय एकोनत्रिंशः

Sloka 13.—When the Moon is in a Rasi and is not occupied or aspected by any other planet, the effect aforesaid as due to the Rasi alone will apply. But should any planet occupy or aspect the same, its effect also should be predicted.

Thus ends the 29th Adhyaya entitled राशिशीलाध्याय
"Effects of Birth in Mesha and other signs" in Horasara,
a work composed by Sri: Prithuyasas, son of Sri: Varahamihira.

त्रिंशोऽध्यायः

अथ मेषाद्यंशशीलानि ॥

हिंस्रोऽल्पमतिः कुष्ठी चोरो विकलेक्षणो नशान्तमतिः
पित्तप्रकृतिः कामी मेषांशे जायते मनुजः ॥ १ ॥

Sloka 1 —The person born in the Mesha Navamsa will be mischievous, base-minded, suffering from leprosy, thievish, weak-eyed, of a restless mind, and of a bilious temperament. He will be lustfully inclined.

द्वादशे पञ्चविंशेऽब्दे पञ्चाशे पञ्चषष्टिके ।
अंशारिष्टं विजानीयाद्रोगमेवात्र निर्दिशेत् ॥ २ ॥

Sloka 2.—The 12th, 25th, 50th and the 65th year of life should be understood as untoward owing to the malefic influences of the Amsa and disease alone should then be expected.

वृषभांशके तु जातो मतिमान् भोक्ता पृथूदरो बलवान् ।
दीर्घास्यो विकृतगतिश्चपलेक्षणो दारिकाबहुत्वयुतः ॥ ३ ॥

Sloka 3.—One who has his birth in the Vrishabha Navamsa, will possess good intellect, enjoy life and will have a broad belly. He will be strong, have a long face, walk crookedly, and his eyes will be rolling. He will be the father of many daughters.

In the last पाद, दारबहुकश्च is another reading.

द्वाविंशे दशमे वर्षे द्वात्रिंशे वा द्विसप्ततौ ।
अरिष्टस्थानमेतेषु निर्दिशेद्रोगमेव वा ॥ ४ ॥

Sloka 4.—The 10th, 22nd, 32nd, or the 72nd year will be a period of evil. During these years, there will be trouble or disease to the native concerned.

कान्तश्चपलो वाग्मी शास्त्रज्ञो भोगवान् विनीतश्च ।
स्त्रीचञ्चलोऽतिमेधो मिथुनांशे जायते नरोऽदारः ॥ ५ ॥

Sloka 5.—The person born in the Mithuna Navamsa will have a beautiful appearance, will be fickle, eloquent, versed in the several sciences, happy, and well-behaved. He will be inconstant with regard to women. He will have a very good intellect and will be wife-less.

षोडशे च चतुर्विंशे चतुस्त्रिंशे त्रिषष्टिके ।
मृत्युस्थानं विनिर्दिष्टं चत्वारिंशे तथापि वा ॥ ६ ॥

Sloka 6.—The 16th, 24th, 34th, 40th, or 63rd year of life will prove troublesome, to the life of the person concerned

क्रोधी विषमितगात्रो धनवान् कुटिलेक्षणो विदेशरतः ।
वन्धूनां हितकारी स्वजनोद्रिक्तः कुलीरभांशे तु ॥ ७ ॥

Sloka 7.—One who has his birth in the Karkataka Navamsa will be easily irritable, will have a crooked body, a malevolent look, will be rich and intent to go to foreign places, will help his relations and be greatly influenced by his people.

अष्टादशेऽष्टमे वर्षे द्वाविंशे चैकविंशके ।
द्विसप्ततावशीतौ च मृत्युस्थानमुशन्ति हि ॥ ८ ॥

Sloka 8.—The 8th, 18th, 21st, 22nd, 72nd and 80th year of life will prove dangerous to the life of the native.

विजनस्थितोऽतिमानी कृशोदरो लोकसर्वज्ञः ।
दुर्बलदन्तो बलवान् सिंहांशे जायते मनोदुःखी ॥ ९ ॥

Sloka 9.—He who is born in the Simha Navamsa will live in a solitary place, will be very proud, thin-waisted and knowing the world; his teeth will be weak and he will be distressed in mind.

In the first line, for लोकसर्वज्ञः some books read लोकसंमतोनृपतिः

विंशेऽब्दे दशमेवाऽथ त्रिंशे वर्षेऽथ षाष्टिके ।
द्व्यशीतावंशकारिष्टं विशेषेण विनिर्दिशेत् ॥ १० ॥

Sloka 10.—The years 20th, 10th, 30th, 60th, or 82nd should be specially marked as dangerous to one's life.

बाल्ये सुखी कलाज्ञः क्लीबो जारोऽल्पपुत्रवान् सुभगः ।
परकार्यरतो दाता कन्यांशे जायते विदेशरतः ॥ ११ ॥

Sloka 11.—The person born in कन्यानवांश will be happy in his early years, will know all the arts, will be impotent, will be a gallant, will have few sons, and will be amiable; he will be intent in doing other people's work; he will be liberal in gifts, and will spend his time in foreign places.

षष्ट्यां विंशे वर्षे पञ्चाशे वाऽत्र संशयो भवति ।
जीवति साष्टशताब्दं विवर्धमानो धनैरेषः ॥ १२ ॥

Sloka 12.—Doubts will arise about the person's existence in the 20th, or the 60th year of his life. With his wealth on the increase, the person concerned will live for 108 years.

प्रचलितनिवासबुद्धिः कृशगात्रो नातिपुत्रवान् कृपणः ।
बन्धुद्विट्कफरोगी निःस्वप्रायस्तुलांशके जातः ॥ १३ ॥

Sloka 13.—With a mind to be always moving about from place to place, with a lean body, with few sons, and miserly, the person born in Tula Navamsa will hate his relations. He will suffer from consumption; He will be almost indigent.

तृतीयेऽब्दे त्रयोविंशे द्विगुणे सप्तविंशके ।
अष्टत्रिंशे च षट्सप्तत्यब्देऽरिष्टं विनिर्दिशेत् ॥ १४ ॥

Sloka 14.—The 3rd, 23rd, 38th, 54th or the 76th year of one's life will be unfavourable, as during these years, the person concerned will suffer from diseases.

गुरुजनरहितो हिंस्रो मेधावी नेत्रदुर्बलः क्रूरः ।
प्रच्छन्नपापशीलो दीर्घो लम्बोदरश्च कौर्प्यंशे ॥ १५ ॥

Sloka 15.—The person at whose birth the Vrischika Navamsa was rising will have no father or elderly people;

he will be mischievous but intelligent He will have weak sight, will be cruel, will secretly do sinful acts. He will be pot-bellied.

अष्टादशे त्रयोविंशेऽप्यष्टाविंशे त्रयोदशे ।
सप्ततौ पञ्चपञ्चाशे प्रोक्तस्थानेषु संशयः ॥ १६ ॥

Sloka 16.—Doubts will arise with regard to the person's life during his 18th, 23rd, 28th, 13th, 70th or the 55th year.

In the 2nd quarter, some books read as चैकविंशे द्विसङ्गुणो

स्वार्जितधनी गुणाढ्यो दीर्घग्रीवोऽलसोऽल्पसंतुष्टः ।
पृथुनासिकोऽतिभाषी धन्व्यंशे जायते धनाधिपतिः ॥१७॥

Sloka 17.—The person who is born in the Dhanur Navamsa will be moneyed, of good qualities, possess a long neck, will be lazy and will be easily satisfied with a little. He will have a broad nose, will talk much and will hoard wealth.

वसुद्वये वा नवमे चतुर्थे रवित्रये ताद्विद्विगुणेऽथवाब्दे ।
प्राणात्ययं रोगमुशन्ति तेषु द्वाविंशयुग्मे परिवत्सरे वा ॥१८॥

Sloka 18.—During the 4th, 9th, 16th, 36th, 44th or the 72nd year of his life, the person will suffer from risk and disease.

ह्रस्वाङ्गश्चलाचित्तो हिंस्रो लघुविक्रमो महाभोगी ।
स्त्रीदुर्भगोऽनिलात्मा मकरांशे शत्रुसंज्ञितो भवति ॥ १९ ॥

Sloka 19.—The person who has his birth in the मकर Navamsa will be short-limbed, fickle-minded, cruel, quick-footed, will indulge in sensual pleasures. He will have an ill-tempered woman as his wife.

एकोनविंशे खलु सप्तविंशे चाब्दे चतुस्त्रिंशकसप्तवर्गे ।
वर्षे समासे द्विगुणेऽष्टषष्ट्यामरिष्टमाहुर्मुनयो मृगांशे ॥२०॥

Sloka 20.—Sages have declared in the case of people born in Makara Navamsa, that they will suffer from diseases in their 19th, 27th, 34th, 49th, 54th, 68th year of life.

पिशुनो दयाविहीनो मायावी दुर्बलश्चलो दीर्घः ।
अटनो व्ययार्थनिरतो जातः कुंभांशके मनोदुःखी ॥ २१ ॥

Sloka 21.—The man who has his birth in Kumbha Navamsa will be slanderous, without mercy, deceitful, weak confused and long limbed. He will be wandering, intent in spending money and will be mentally miserable.

चतुर्दशे च विंशेऽष्टाविंशे द्वात्रिंशके क्रमात् ।
एकषष्टिमिते चाब्दे संशयः सप्तवार्षिषु ॥ २२ ॥

Sloka 22.—The dangerous and doubtful period of his life will be in the middle of his 7th, 14th, 20th, 28th, 2nd, or 61st year.

स्त्रीलोलः कृशगात्रो जलोपजीवी झषोदरो विद्वान् ।
परगृहवासी वसुमाननेकभार्यान्वितश्च मीनांशे ॥ २३ ॥

Sloka 23.—The person born in Meena Navamsa will long for women (not his own), will be slender-bodied and his livelihood will be through watery products ; he will be fish-bellied and learned ; he will live in other people's houses ; he will possess wealth and will have many wives.

दशमे द्वादशे चैकाविंशे षड्विंशके क्रमात् ।
द्विपञ्चाशे चैकषष्ट्यां मृत्युस्थानमुदीरितम् ॥ २४ ॥

Sloka 24.—The dangerous periods in his life will be the 10th, 12th, 21st, 26th, 52nd and the 61st years.

एकोनषष्टिद्वात्रिंशदष्टमाब्देषु सूरयः ।
सामान्यमेषु मर्त्यानां क्लेशस्थानमुशन्ति हि ॥ २५ ॥

Sloka 25.—Sages declare that the following are generally the periods of sorrow and anxiety in a man's life : 59th, 32nd and 8th, years.

दारुणान्तर्दशाकाले राशिरिष्टसमन्विते ।
मरणं तस्य जानीयादन्यथा रोगमाप्नुयात् ॥ २६ ॥

Sloka 26.—When the Antardasa of an untoward planet is ruling, and the Rasi owned or occupied by the planet is also a harmful one, the death of the person concerned may be expected to happen, or he will be troubled by some serious disease.

राशिवद्द्वादशांशेषु फलं ब्रूयाद्विचक्षणः ।
वर्गोत्तमांशकस्थेषु तत्तद्द्विगुणमादिशेत् ॥ २७ ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे
अंशशीलाध्यायस्त्रिंशः ॥

Sloka 27.—A clever astrologer should foretell similar effects for the several Dwadasamsas as for the Rasis. When the planets concerned occupy Vargottama Amsas, the effects will be happy and two-fold.

Thus ends the 30th Adhyaya entitled 'Effects of Birth
in the several Amsas' in the work Horasara
composed by Sri Prithuyasas, son of
Sri Varahamihira

एकत्रिंशोऽध्यायः

ADHYAYA—XXXI

अथ नक्षत्रजातकम् ॥

भानोस्त्वंशशिनो नटःसनिधरापुत्रस्य राहोर्दया
तापोदेवगुरोर्धयाननशनेः सार्थं विदो वत्सराः ।

केतोः सानिभूगोर्नखाश्च कथितास्त्वाग्नेयनक्षत्रका-
द्धानामर्यमदैवताश्च खचरा विश्वर्क्षतः स्वामिनः ॥ १ ॥

Sloka 1.—The Dasa-period reckoned in years of the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus are in their order 6, 10, 7, 18, 16, 19, 17, 7 and 20, and these planets preside over the nine triads of stars, counted from Krittika, thus :

Krittika,	Uttara Phalguni,	Uttarashadha	— Sun
Rohini,	Hasta,	Sravana	— Moon.
Mrigasiras,	Chitra	Dhanishta	— Mars.
Ardra	Swati	Satabhishak	— Rahu.
Punarvasu	Visakha	Purvabhadra	— Jupiter.
Pushya	Anuradha	Uttarabhadra	— Saturn.
Aslesha	Jyeshta	Revati	— Mercury.
Magha	Moola	Aswini	— Ketu.
Purva-Phalguni	Purvashadha	Bharani	— Venus.

स्वजन्मनक्षत्राविलग्नतो वा ब्रूयात्क्रमेणैव दशाफलानि ।
दशावसानेष्वशुभं च सर्वे कुर्वन्ति सामान्यमिदं नराणाम् ॥२॥

Sloka 2.—The effects of the several Dasas should be predicted to happen in regular order reckoned from one's natal star or from the Ascendant. All planets prove malefic at the concluding periods of their Dasas ; this is generally the case for all persons.

आदित्यभौमशनिराहुदशावसाने
रोगार्थनाशकलहास्त्वशुभानि सन्ति ।
पापग्रहेण सहितस्य दशावसाने
मृत्युं वदेन्निधनसंस्थितखेचरस्य ॥ ३ ॥

Sloka 3.—At the close of the Dasa-periods of the Sun, Mars, Saturn and Rahu, diseases will crop up, wealth will be destroyed, quarrels and such untoward events will generally happen. In the case of a planet conjoined with a malefic or situated in the 8th house, the death of the person concerned may be expected.

पापग्रहान्वितर्क्षस्य दशायां क्लेशमाप्नुयात ।
यावद्गते दशेशर्क्षे तत्फलं तत्र निर्दिशेत् ॥ ४ ॥

Sloka 4.—When a malefic planet is in an asterism whose Dasa is ruling at the time, the person concerned will be afflicted with sorrow and the same will occur at the time signified by the distance travelled in the Rasi occupied by the aforesaid malefic

त्रिमण्डलेष्वथैकस्मिन् पापस्तिष्ठति दुर्बलः ।
सौम्यग्रहयुतो न स्याद्दशान्ते मृत्युमाप्नुयात् ॥ ५ ॥

Sloka 5.—When in one of the three cyclic divisions (into which the 12 houses may be arranged under certain conditions for आयुर्दाय—Ayurdaya purposes), there is a malefic planet devoid of strength and unassociated with a benefic planet, the person affected by this Yoga will meet with his demise at the conclusion of the Dasa of the weak malefic planet in question.

राशिसन्धौ स्थिते काले व्याधिं तत्र विनिर्दिशेत् ।
त्रिंशद्भागमनुक्रान्ते दशान्ते मृत्युमाप्नुयात् ॥ ६ ॥

Sloka 6 —The Dasa period of a planet occupying the end of a sign brings on desease ; death may happen in the Dasa ot the planet in question when the planet has progressed no further than the 30th degree of the राशि—Rasi.

जन्मतश्चोर्ध्वनाडीभिर्वर्धयेत्तन्महादशाम् ।
षष्ट्याहृतं फलं वर्षं शेषं मासादिकल्पयेत् ॥ ७ ॥

Sloka 7.– Find the portion still to elapse of the asterism of birth and multiply the same by the Dasa years allotted for it. Divide the product by 60. The quotient will reveal the Dasa years. Out of the remainder, the months, days, etc. may be similarly calculated.

तस्मात्क्रमेण संयोज्य दशाप्रोक्तफलं वदेत् ।
वर्तमानदशास्थाप्या चेष्टग्रहदशाहता ॥ ८ ॥
प्रमाणभक्ता यल्लब्धं दशास्वन्तर्दशा भवेत् ।
अन्तर्दशाफलं प्रोक्तं पूर्वमेवात्र निर्दिशेत् ॥ ९ ॥

Slokas 8-9 – It is only after a careful scrutiny in this way that one should predict the effects described above. To calculate the Antara-period of a particular planet in any Dasa, the following is the procedure : Multiply the years of the Maha Dasa by the years of 'the planet whose Antar Dasa is required. Divide the product by 120. The quotient will represent the years of the Antardasa. Whatever has been stated before as the effects of the Antardasa should be tacked on here.

अङ्गारकफलं केतो राहोरप्यर्कजस्य वै ।
शेषं समानामित्युक्तं शुभाशुभफलं वदेत् ॥ १० ॥

Sloka 10 —The effects derivable from Ketu will be like those from Mars ; those from Rahu will be similar to Saturn's. In the case of the rest, the good and evil effects will be equal.

नक्षत्रजातकं प्रोक्तं सर्वेषां संमतं नृणाम् ।
अतिसूक्ष्मतरं ज्ञात्वा दशाफलमुदीरयेत् ॥ ११ ॥

Sloka 11.—Whatever has been declared as derivable from the several asteresisms is invariably acceptable to all. After a close scrutiny of the several details, the effects of the Dasas should be predicted.

अन्तर्दशाधिपक्षेत्रे वर्तते भास्करो यदा ।
तस्मिन् काले दशाप्रोक्तफलं भवति निश्चितम् ॥ १२ ॥

Sloka 12—If during the Antardasa of any planet the Sun transits the sign owned by that planet, the effects of the Antardasa will, without doubt, be fully felt by the person concerned.

लग्नेन्द्वोर्बलवान्यो वा तस्मात्प्रभृति चिन्तयेत् ।
प्रोक्तं क्रमेण संयोज्य फलं ब्रूयाद्विचक्षणः ॥ १३ ॥

इति श्रीवराहमिहिरसुत श्रीपृथुयशोविरचिते होरासारे
नक्षत्रजातकफलाध्याय एकत्रिंशः ॥

Sloka 13.—Of the Lagna and the Moon, find which is stronger: the effects of the several Bhavas described above should be predicted by a clever astrologer reckoning from the significator which possesses greater strength.

Thus ends the 31st Adhyaya entitled "Effects arising from the Nakshatra Jataka' in Horasara, a work composed by Prithuyasas, the son of Varahamihira.

द्वात्रिंशोऽध्यायः

ADHYAYA—XXXII

अथ जातकलक्षणम् ॥

एकान्ते जनरहिते शुद्धे देशे सुखासने भूत्वा ।
प्रणिपत्य स्वाचार्यं विघ्नेशं च ग्रहान् सर्वान् ॥ १ ॥

मौनी मान्यमतिः सन् सूर्याभिमुखोऽभिविश्य दैवज्ञः ।
अथ शकुनादीन् सम्यक्परीक्ष्य यत्नाच्च सिद्धसेनोक्तान् ॥२॥
शस्त्राभिघातकलहप्रपातदुःखानि दुर्निमित्ताद्याः ।
जायन्ते गणितादौ मरणवियोगार्थनाशसूचनदाः ॥ ३ ॥

कृकलासोरगगोधाकपालनग्नादिदर्शनं नेष्टम् ।
तेषां कथाप्रलापैरनर्थमायान्तमीरयेन्नूनम् ॥ ४ ॥

Slokas 1-4.—On a clean spot in a lonely place, the astrologer should seat himself comfortably facing the Sun ; and after saluting his preceptor, God Ganapati and all the planets and observing silence and having a lofly ideal closely watch all the omens as directed by sage Siddhasena. Any hit by a weapon, quarrel, fall from a precipice, crying etc., are declared as bad omens at the commencement of prediction (by the astrologer) and they indicate death, separation or destruction of property. Should a snake, or a camelion, an alligator, a leper, (a skull ?) or a naked mendicant etc., appear on the scene, it is untoward : even a reference or a talk about them is indicative of evil and certainly forebodes danger or disaster.

वामे रुतं तु गौल्याः क्षुतं च वामेतरस्थले न शुभे ।
जम्बुकमाहिषपशूनां स्वरश्च तद्वत् समीपतो मृत्युः ॥५॥

Sloka 5.—A cry of the lizard in the left, and a sneezing on the right side are inauspicious So also are the sounds (howling) of a jackal, buffalo or a cow very near as they portend death.

वाक्प्रश्नपरिज्ञानं शुभाशुभं तत्र चिन्तयेन्मतिमान् ।
वर्षद्वयादधस्तात् पूर्वोक्तफलं समादिशेत्तज्ज्ञः ॥ ६ ॥

Sloka 6.—The person will be able to correctly answer enquiries into one's future, and intelligently predict good or evil by observing good or evil omens occurring at the time, within a limit of two years.

कर्तुर्वयःप्रमाणं मासं नक्षत्रलग्नहोराद्यम् ।
गतकालिदिवसान् ज्ञात्वा ग्रहचारं प्रारभेत पुण्यतिथौ ॥ ७॥

Sloka 7.—After knowing the probable age, month, the asterism, Lagna, Hora, etc., and the number of days that have elapsed in the Kaliyuga, the astrologer should begin on an auspicious Tithi the calculation of the position of the several planets at the time.

मृदुशीघ्रवक्रकाले मूढोदययुद्धकालभेदेषु ।
पैतामहवरगणिताद्भूयो भूयोऽवधानतो गणयेत् ॥ ८ ॥

Sloka 8.—When the planet's motion is slow, swift, retrograde, when he is eclipsed, is rising, when he is at war, etc., the astrologer should carefully calculate the planetary positions verifying them at every step with Brahmagupta's treatise of calculations.

अतिसूक्ष्मतरं ज्ञात्वा गतिं ग्रहणामनेन चारज्ञः ।
द्रेक्काणनवमभागद्वादशखगुणांशकादींश्च ॥ ९ ॥

Sloka 9.—After ascertaining the minute details of the movements of the planets as stated above, the astrologer should draw the charts of the Drekkana (Decanate), Navamsa, Dwadasamsa and Trimsamsa, etc.

प्राक्फलदावर्ककुजौ बुधगुरुमन्दास्तु पृष्ठफलदाः स्युः ।
उदयफलं शीतांशोः शुक्रस्य फलं गतिसमानम् ॥ १० ॥

Sloka 10.—The Sun and Mars bestow their effects at the commencement; Mercury, Jupiter and Saturn, at the end ; the Moon, at the time of her rising. The ripening of Sukra's effects will depend on the nature of his motion.

वक्रानुवक्रकाले भृगुचारो ज्ञातुमेव न च शक्यः ।
तस्माद्बहुप्रकारैर्गणितविशेषैश्च चिन्तयेत्तज्ज्ञः ॥ ११ ॥

Sloka 11.—It is not possible to correctly ascertain the exact position of Venus when he changes his movements from Retrograde to Direct motion. Therefore a clever astrologer should calculate and verify through different methods the correct location of that planet.

इष्टं स्फुटं दिविचरं नवभिर्गुणयेद्विशेषयेत् क्रमशः ।
मण्डलहृतावशिष्टं तस्यैवांशस्फुटं समानं तत् ॥ १२ ॥

Sloka 12.—In the case of any planet, find the exact position in signs, degrees, etc. Multiply the same by 9 and divide the product by 12. The remainder will represent the correct स्फुट of the planet's Amsa.

इष्टः स्फुटश्च खचरो द्वादशगुणितः स्फुटेन संयुक्तः ।
मण्डलहृतावशिष्टो ज्ञेयो राश्यंशकस्फुटः सुधिया ॥ १३ ॥

Sloka 13.—Take the case of any planet; multiply the figures denoting his position by 12 and add to the product the planet's own figures. Divide the sum by 30. The remainder will represent the स्फुट of the Amsa.

एकादशांशभानुस्फुटयोगफलं निशाकरे योज्यम् ।
चतुरंशं शेषाणामेवं कुर्याद्धनक्षयं तुल्यम् ॥ १४ ॥

Sloka 14.—Add $\frac{1}{11}$th of the figures denoting the Sun's position to the figures for the Moon. Take a fourth of the figures for the remaining planets; this should be added to or subtracted as the case may be from the figures of the planets.

शुक्रज्ञयोर्द्विगुणितं भानुस्फुटवद्धनक्षयं कुर्यात् ।
मूढोदयवक्रेषु च कुर्यादेवं तयोस्तु नान्यत्र ॥ १५ ॥

Sloka 15.—In the case of Venus and Mercury, the figures have to be doubled ; addition or subtraction should be resorted to as in the case of the figures for the Sun ; when the two planets are eclipsed or reappearing (after eclipse) or are retrograde in their motion, then alone, this has to be done and nowhere else.

रक्तसुमाक्षतगन्धैः संपूज्य दिवाकरं नमस्कृत्य ।
प्रष्टा स्वशक्तिविभवैर्दैवज्ञं पूजयेद्ग्रहान् ध्यात्वा ॥ १६ ॥

Sloka 16.—After performing Puja (worship) to the Sun-God with red flowers, camphor, rice and sandal and saluting him and worshipping the planets, the querist may honour the astrologer according to his means.

आयुःप्रमाणमस्मिन् गतागतं वर्तमानमशुभशुभम् ।
एतत्सर्वं श्रोतुं भवत्प्रसादात् प्रयोगमिच्छामि ॥ १७ ॥

Sloka 17.—"I wish to know the probable length of life, the good and bad in the past, present and the future ; all these results, I want to hear through your favour" .

प्रारभ्य सन्मुहूर्ते सुचन्द्रताराबलान्विते प्रष्टुः ।
जातमखिलं च विलिखेन्नान्यमनाः स्वायुरादिकं प्रष्टुः ॥ १८ ॥

Sloka 18.—Commencing at an auspicious Muhurta, when the Moon is benefic and endowed with the strength of the Nakshatra occupied by her, the astrologer should give an account in writing of all that has happened, that is now happening, and is going to happen, as regards the querist, and his longevity, etc., with the equanimity of mind.

फलदं ज्योतिश्चक्रं ग्रहर्क्षचारस्तथैव गुणकारः ।
दैवज्ञः कालनरश्चैवं संमानयेन्नरश्रेष्ठः ॥ १९ ॥

Sloka 19.—The Zodiac is fully effective; the planets and their transit through the several signs of the Zodiac is similarly productive of (good) effects. The astrologer and the Kala purusha—all these, the person concerned should duly honour with suitable presents.

पृथुविरचितमन्यैः शास्त्रमेतत्समस्तं
तदनुलघुमयेदं तत्प्रदिष्टार्थमेव ।
कृतमिह हि समर्थं धीविषाणामलत्वे
मम यदि न सदुक्तं सज्जनैः क्षम्यतां तत् ॥२०॥

Sloka 20.—The whole of this has been composed by me, in a succinct manner after a perusal of the meaning of the exhaustive works by others on the subject. I have only abridged them for sharpening the intellect of my readers. If anything has been done or described incorrectly through my ignorance, I crave the indulgence of the benevolent public to excuse the same.

होराशास्त्रसमुद्र प्रमथ्य धीमन्दराद्रिणा सम्यक् ।
लोकस्यालोककरः शास्त्रशशाङ्कः समुत्क्षिप्तः ॥ २१ ॥

इति श्रीवराहमिहिरसुतश्रीपृथुयशोविरचिते होरासारे
जातकलक्षणाध्यायोऽद्वात्रिंशः ॥

Sloka 21.—Having churned well the ocean of Astrology with the intellect as the Churning Stick (Mandara mountain), the Moon in the form of this scientific treatise has been well taken out for lighting (enlightening) the entire world.

Thus ends the 32nd Adhyaya entitled "Jataka Lakshana"
in Horasara, a work composed by Sri Prithuyasas, the
son of Sri Varahamihira.

श्लोकानुक्रमणिका

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2	(l. 16)	भक्तासर	भक्तामर
,,	(l. 17)	प्रलयाद्भव	प्रलयोद्भव
4	(l. 23)	वैर्तते	वर्तते
,,	(l. 25)	Chapter XXXI	Chaper XXXI.
5	(l. 17)	बुधा.	बुधाः
6	(l. 2)	also	also,
,,	(l. 17)	infeernces	inferences
,,	(l. 18)	Moon	Man
,,	(l. 20)	Sloka 28	Sloka 27

TEXT PAGE		Sloka	For	Read
5		19	पुंस्त्री संज्ञे	पुंस्त्रीसंज्ञे
13	,,	11	द्रक्षिन्ते	द्रीक्षन्ते
14	,,	16½	रिन्दुारपुः	रिन्दुरिपुः
16	line	2	polities	politics
17	Sloka	31	कुमारवेषो गुरो—	कुमारवेषो बुधो गुरो—
,,	,,	31½	—रार्कैः	—रार्कैः
18	,,	37	—ङ्गिरः	—ङ्गिराः
24	line	1	Another interpretation	Add—for the first verse
,,	,,	3	Dhanus	Dhanus, when they happen to be the 7th house
63	,,	11	मथवा सुर	मथवासुर
,,	,,	,,	$\frac{1}{12}$th	$\frac{1}{12}$th or $\frac{1}{4}$th
88	tran. of sl. 22 l. 3		"it will...child"	it will destroy its relatives
,,	tran. of sl. 1 l. 1		aud	and
,,		sl. 2	कृष्णा द्रि	कृष्णद्रि
88-89	tran. of sl. 2		the matter within ( )	delete
89	,, ,, ,,	2	अव्रर्रौ	अवरो

Page	Sloka	Line	For	Read
89	2		waves of the etc.	Moon is just rising from the ocean.
,,	4	l. 3	The difference etc.	Thus three different kinds of आरोह····are distinguished by the ancients.
89	tran. of sl. 6		minimum	above-mentioned
90	—8		वहु	बहु
,,	,, ,, sl. 9		intent in	intent on
,,	,, ,, sl. 9		Add at the end	He will give drinks to others in charity.
,,	,, ,, sl. 10		and powerless	when the Moon is weak.
91	—11		latter half metre faulty	It may be -द्द्रव्यव्ययशिरोरुजं
91	tran. of sl. 11		in doing great acts.	in doing things in other places.
91	tran. of sl. 11		After—brother— and put—	delete. He will spend money for worthless things.
91	tran. of sl. 13		After-agriculture, add—	and trade,
92	—15		पापरुतः	पापरतः
,,	tran. of sl. ,,		In the first half of the Dasa,	when the Moon is posited in the 1st half of Vrishabha
92	tran. of sl. 15		intent in	intent on
,,	,, ,, ,,		Moon is in Vrishabha,	Moon is in the latter half of Vrishabha,
93	— 19		स्त्रियालाभम् ।	स्त्रिया लाभम् ।
,,	tran. of sl. 21		get insulted etc.	get mental worries.
,,	— 22		खपक्ष	स्वपक्ष
94	tran. of sl. ,,		or from paralysis	He will spoil his own friends.
94	tran. of sl. 24		After-emulative nature-Add	He will dwell in wretched or dancing houses.
94	— 25		प्रवर्तने	प्रवर्तते
,,	tran. of sl. ,,		add at the end—	and stomach.
95	,, ,, ,, 29		Add after-Vargottamamsa,	in Rasis not mentioned above,
95	tran. of sl. 29		signified····left	—delete.
,,	,, ,, ,, 30		If the Moon—	If the full Moon
96	— 31		ह्याद्युन्नतिं—	ह्यादुन्नतिं
,,	tran. of sl. ,,		at the end add—	and then rise.
97	—		relatives—	relatives.
,,	tran. of sl. 1		signs-counted	signs-counted backwards

Page	Sloka	For	Read
98	,, ,, ,, 2c	Mars whether etc.	Mars when in अवरोह but वक्र or in आरोह but अनुवक्र will etc.
98	— 4	सेवित्तो	सेवितो
,,	tran. of sl. ,,	forsaken by	hater of
,,	,, ,, ,, ,,	He will interest	He will be poor and interest
,,	,, ,, ,, ,,	welfare of	wealth of
,,	,, ,, ,, 5	one's mind····distracted;	one will have a noble family ;
99	,, ,, ,, 8	learned...scriptures.	tormented by cupid.
100,,	,, ,, 10	will be...opponents.	will prominent men as his enemies.
101,,	,, ,, 17	when he is in	when he has just crossed
102	,, ,, 20	संम्राम	संग्राम
,,	,, ,, 21	दुःस्वम् ।	दुःखम् ।
103	,, ,, 23	obstacles for	obstacles in
,,	,, ,, ,, ,,	After-everything-	delete-upto relations
,,	,, ,, ,, 3	Add at the end-	on account of his relations.
104	— ,, 3	for the last two sentences substitute	He will have trouble thro' his relatives, ascetics, and friends, or thro' claws and weapons.
105	tran. of sl. 6	for-take delight... others-	have scientific knowledge and enthusiasm,
106	9	intent in	intent on
106	tran. of sl. 10	add at the end—	He will be without knowledge, money and power.
106	tran. of sl. 11	in writing works	in clerical work and poetry,
,,	,, ,, ,, ,,	learned,	learned in politics,
,,	,, ,, ,, 12	खगुण	स्वगुण
107	— ,, — 14	become unhappy through	give trouble to
108	— ,, — 17	intent in	intent on
108	17	in other countries,	in bad places,
,,	19	engaged in the exposition of	learned in the
108	11	and will be...by all	Delete
,,	,,	chief friend of the people.	friend of great men.
109	21	bent in	bent on
,,	23	auspicious	auspicious and inauspicious
109	23	occurrence;	occurrence, according to the good and bad nature of Mercury;
109	23	in a mixed way	if the conditions are mixed

Page	Sloka	For	Read
110	1	learning	learning or teaching
,,	,,	their meaning.	their meaning as well as the Sastras.
111	4	Urdhva Roga	Add—diseases of upper limbs.
,,	7	दशा प्रवर्तने	दशाप्रवर्तने
,,	8	to his own relations.	to noble qualities.
112	10	Add at the end	He will sell away his ancestral property.
112	12	प्रवर्तते	प्रवर्तने
114	19	मृगमुस्व	मृगमुख
,,	,,	substitute for the last sentence	He will have trouble from trees, water, fraud etc.
115	22	दारमाश्र	दारसमाश्र
116	1	promoting to	promoting
,,	3	cows and other	delete
117	6	will enjoy	will lose conjugal
,,	,,	through woman	as well as wealth.
,,	7	a Buddhist	self-controlled
,,	9	दशा विपाके	दशाविपाके
118	10	keen in	keen on
,,	12	Navamsa,	Navamsa in Kanya,
120	20	लाभेऽषि	लाभेऽपि
122	7	intent in	intent on
123	8	do	do
,,	11	not have any regard...floods.	spoil trees and water (have disaster from trees and water ?)
124	15	do acts involving	get wealth through
,,	,,	commend wealth and	delete
,,	,,	prosperous	attractive.
,,	,,	by thus doing	by confidence in others
125	17	yearning for	respected by
,,	18	He has...wide	He will have exceptionally great but short-lived fame.
,,	19	after a suitable modification	to be equal.
126	2	who is retrograde	who changes his retrograde motion
128	7	Planets	Malefic planets
,,	9	period will, if	period will be good. If
,,	,,	with Rahu,	with Rahu in a Kendra,
,,	,,	bring about	he will bring about

Page	Sloka	For	Read
128	,,	native.	native, in his period,
,,	10	or the planet	be
,,	,,	8th house	8th house, he will
,,	,,	he will die	and-cause his death
129	11	their own signs,	the sign belonging to any planet or
		their	its
		Signs	sign
		any planet	that planet
		of the planet.	of that planet.
129	13	Karakagrahas	Karakagrahas together
,,	14	स सुरेड्यो	ससुरेड्यो
130	15	apply	applies
131	21	planet owning	planet posited in
		of Lagna	of Lagna or inimical to him
131	22	through disease	, or disease
		travelling, etc.	travelling, consumption etc.
,,	23	छाया	छायां
,,	,,	Jupiter, Saturn, Venus,	Jupiter, Venus, Saturn,
132	25	केशाच्छाया	केशा च्छाया
		भ्युदयोन्	भ्युदयान्
133	27	स्याश्रया	स्याज्ञया
,,	29	knower of	knower of the proper employment of
		at all	a tall
,,	30	च्छाया ह्येता	च्छायास्वेता
		The last sentence	These effects are to be read in connection with the different kinds of lustre mentioned for the five kinds of great men.
134	31	ज्ञोत्वा	ज्ञात्वा
137	2	सग्न	लग्न
,,	,,	being represent	being represented
,,	3	स्येष्व	स्वेष्व
138	11	षष्ठेन	षष्ठेन च (तु)
,,	12	व्याधि मृती	व्याधिमृती
139	15	progeny...gains,	progeny and marital happiness from the 7th house;
,,	,,	Add	Wealth and acquisition of property are divined from the 11th house.
140	18	influence,	influence father
,,	19	royal favour	intellectual brilliance

Page	Sloka	Line	For	Read
140	,,		courage,	courage, brothers,
,,	20		One's speech,	one's intelligence, speech,
,,	21		love affairs	enjoyments
142	29		षितृ	पितृ
,,	30		Another meaning—"	If a person's Janma Rasi happens to be the 8th from that of his father, and if the lord of the father's Janma Rasi is posited in his Lagna, he alone will have to perform his father's obsequies.
144	39		aud	and
,,	41		time before	time be before
145	33		The above····Rasi.	In the case of the father the counting is to be done from the Lagna.
147	52		मयास्फुटम्	मया स्फुटम्
,,	,,		Add at the end	By the above-mentioned conditions alone the continuity of the family should be adjudged.
154	85		It will...benefics.	delete the sentence
,,	87		remainder,	quotient,
158	4		the sub-period...half; and—	delete
,,	6		travelled.—add	Divide the sum thus got by 360. Subtract from the quotient the degrees added previously. This will give the Antardasa.
160	15		intent in	intent on
161	17		Add at the end	and sons etc.
,,	11		no	He will go to foreign countries
161	17	4	Add at the end	and sons etc.
,,	18	4	do	He will go to foreign countries.
,,-162	20	2	get wealth···· thefts.	lose his wealth thro' thieves and King.
162	21	—	भौभाद्	भौमाद्
,,	23	3-4	He will be···· subdue others.	His enthusiasm will deteriorate and he will be humiliated by the King.
163	25	2	Add	He will be in other places.
,,	27	2-3	taking...intercourse.	enjoying pleasures.
,,	28	—	कुष्ठी	कुष्ठी

Page	Sloka	Line	For	Read
164	29	—	गुह्मरो	गुह्यरो
165	32	3	intent in	intent on
166	36	3	do	do
,,	37	4	do	do
167	41	—	नीचस्त्री भोग	नीचस्त्रीभोग
168	48	—	श्लेष्मादि पीडि	श्लेष्मादिपीडि
169	50	3-4	intent in	intent on
170	52	—	दशाक्षेत्रो	दशा क्षेत्रो
,,	,,	5-6	original valour poverty,	original valour. He wil, be rich and have servantsl
,,	53	—	जनयुति	जनयति
,,	,,	—	दशामित्रा	दशा मित्रा
,,	55	2	its lord	its lord.
171	56	2	Sun, Mars	Sun, Moon, Mars
,,	,,	3	may happen	may happen.
,,	,,	3-5	Owing to····otherwise.	If there be difference in the strength of the lords of the Antara and the main Dasa, the effects will be mixed; otherwise, if they are strong, they will be full.
171	59		—शत्रोरा	शत्रो रा
,,	,,		Another interpretation for तस्य....शत्रोः	during the Dasa of that planet's enemy.
,,	,,	4	Add at the end	It may happen in the Dasa or Apahara of Rahu or Mars.
172	61	—	यस्य	यश्च
,,	,,	3	two lords.	two lords and the one posited in the 8th house from either.
17	61	6	owing that Rasi,	delete
,,	,,	,,	happen.	happen, when he passes thro' that Rasi.
,,	62	4	meet with his end	have serious illness
173	66	6	or a Rasi	or the Rasi
,,	,,	,,	from the Sun.	from the Lagna.
,,	67	—	हताल	हताह्ल
,,	,,	4	remainder	quotient
174	70	1-2	Moon...positions,	Lagna happens to be any one of the following Rasis,

Page	Sloka	Line	For	Read
174	,,	4-5	from the····Lagna.	or the 8th from the above.
,,	71	4	are void	rise void
175	72	3-7	cause...cases	will not produce untoward effects, provided they are propitiated by sacrifices, gifts, offerings and meditations.
176	5	—	पूतना	पृतना
,,	,,	3-4	He will...wife.	delete
177	7	2	in respect	with respect
,,	8	1-2	should...(or	delete
,,	,,	3	Moon)	Moon or the Lagna or on either side of the moon.
,,	9	1	(3 or more)	delete
178	,,	1-2	intent in	intent on
179	13	1	(3 or more)	delete
,,	16	4	plantes	planets
180	17	4-6	results. If····at all	results, provided the 4th house is free from malefics.
,,	18		धरस्वा	धरास्वा
,,	,,	3	the chief of his clan	a king
,,	19	—	उदयान्त	उदयास्त
183	23	—	स्थितैग्र	स्थितैर्ग्र
183	28	4	a great scholar	famous
,,	30	3	lands	lands.
,,	,,	4	duties	duties.
184	33	—	र्निःखो	र्निःस्वो
,,	,,	2	have have	have
,,	35½	4	(Madhya)	(Madhya).
185	38	2	yoga	yoga will be unhappy and
186	43	3	र्सप	सर्प
187	45	—	निःखो	निःस्वो
,,	46	3	Shatpada	Shatpada.
188	48	4	middle aged.	of medium life and issueless.
,,	49		जस्यै	जस्थैः
,,	50		निःखो	निःस्वो
,,	50	4-5	windy...temper	troubled by the vitiation of wind.
,,	51		सशुद्ध	समुद्ध
189	52	2	intent in	intent on
,,	54		जातोऽन्धो	जातोऽब्धौ
190	,,	6	महेन्द्र (Mahendra)	समुद्र (Samudra)

Page	Sloka	Line	For	Read
,,	,,	7	blind from birth, and	delete
,,	,,	9	He	One born in the Mahendra yoga
192-93	,,	11	—	Combine the line सम्पूर्ण चन्द्रो etc.,
,,	,,	3	The same...case	delete
,,	,,	,,	if	If
,,	,,	4	the 5th	the 1st, 5th
,,	,,	,,	houses.	houses and (Join here the 1st sentence on page 193)
193	12	1	If	if
,,	,,	3	Moon be	Moon be strong and
,,	,,	6	said Moon	said lord
194	15	1	etc.,	and immense wealth,
,,	19	2	identical...house,	delete
,,	,,	3	Lagna	Lagna or the 10 house
195	24		नृाप	नृप
196	25		षापै	पापै
,,	26	Foot note line 2	I	we
197	27		स्वेटे	खेटे
,,	,,	3	many	many servants,
,,	,,	4	wealth	wealth. He will be an expert in music
198	1	2	home.	home, and happy.
,,	2		निःख	निःस्व
,,	,,	1	Mesha	Mesha with the Sun in it
,,	3	1	Simha,	Simha Lagna,
,,	,,	3	have	have no
199	5	2	of...temperament.	without any self-acquired wealth and be afflicted.
,,	,,	3	He	when the Sun occupies the 5th house, he
200	9	3	intent in	intent on
,,	10	4	the Moon	the weak Moon
,,	,,	6	riches...too.	riches.
,,	11	4	s in	is in
,,	112	3	He	If she is in the 5th house, he
201	13	3	after borns.	brothers etc.
,,	4	4	be very	be fond of virtues, very
202	16	2	and	delete
,,	,,	,,	exaltation	exaltation, or benefic
,,	18	3	limb,	limb and
,,	,,	,,	harshly,	harshly. He
,,	,,	5	amiable.	amiable, when Mars is in the 3rd house.

Page	Sloka	Line	For	Read
202	19	4	disease,	disease. When Mars occupies the 5th house, he will be
,,	,,	5	intelligent.	intelligent, and will commit very cruel acts.
203	21	5	will be	will be rich and
,,	23	2	weet tongued	sweet-tongued
204	27	2	long-lived,	long-lived, wise
205	30	5	enemies	enemies.
207	36	—	वन्धुः	बन्धुः
211	48	1-2	be from wide and	delete
213	9	5	dancing	musicians, dancers etc.
215	16	3	luck.	luck, indicated by the 9th house.
217	7	—	सयोगे	संयोगे
,,	,,	4-6	live in...is	delete
218	10	3	will be	will be wealthy and
219	16	5	others	other's
,,	17	2	long-lived	strong, long-lived
,,	,,	5	habits,	habits, or miserable,
222	27	3	intent in	intent on
,,	28	—	हीनं	हीनः
224	35	6	teaching	delete
,,	36	3	troubles	illness
,,	,,	3-4	the art of love,	fine arts,
225	39		स्वर्नि	स्वैर्नि
,,	40	—	लभत	लभते
226	43	2-3	a very...bilious,	excess of blood and bile in the body,
,,	45	2	the Sun	Saturn
227	46	—	लाक	लोक
228	50	5	enjoy	enjoy himself
,,	51	3	and the 8th	the 8th and 12th
,,	51	3	साम्यैः	सौम्यैः
230	4	—	कर्ग	कर्म
,,	5	5	ot	of
,,	,,	,,	)	).
231	9	—	ससोन्मा	स सोन्मा
231	32	10-11	—	combine
—	—		Add	or insanity.
233	20	—	सोरां	सौरां

Page	Sloka	Line	For	Read
236	31	—	श्रित	श्रितं
,,	32	1	in the 7th house	delete
,,	,,	2	be betwixt	do
,,	,,	3	Moon	Moon be in the 7th house,
237	33		श्र द्रां	श्रन्द्रां
238	33	1	planets,	malefics,
,,	39		निःख	निःस्व
241	50	3-4,	defective...be	delete
,,	51	4	to become	become
242	53	4	own	own,
243	54	3	help him, and	help him, (
,,	,,	6	weak	weak)
,,	,,	7	food	food and drink
244	2	7	7th house.	9th house.
245	3	3	contrary...case of	contrary, when the
,,	,,	4	which	delete
,,	,,	4	lords	lords.
,,	,,	4-5	effects...manner.	delete
,,	,,	1	or the	and the
,,	4	1-2	(which...stronger)	delete
,,	5	2	signs,	signs and even Navamsas,
,,	,,	3	above	above,
,,	6	1	signs	delete
,,	,,	,,	Rasi	,,
,,	,,	2	Janma Rasi	Moon
247	12	2	chaste	chaste and loved by her husband,
248	20		पुरुपा कृति	पुरुषाकृति
251	32	4	has no	has
252	35	3	Venus	Mars
,,	,,	4	to have	have
,,	38		खांश	स्वांश
253	37	12	voluptuous;	voluptuous and happy;
,,	41		प्रोक्त	प्रोक्तं
,,	42	1	Mercury,	Mercury (a benefic?),
255	47	2	and a malefic	and even if a malefic
256	50	2	houses	malefics
,,	51	—	मार्गवि	मार्ग वि
257	5	3	conjoined	conjoined with
258	8	—	तदशे	तदंशे
259	12	1	is	is Kumbha,
262	25	6	planet.	planet).
263	28	5	Add	(or, through fire or imprisonment).

Page	Sloka	Line	For	Read
,,	29	4	feeces	faeces
,,	31	—	दोषे	दोषै
264	32	4	add	or by being thrown down a precipice.
265	38	—	लंग्नं	लग्न
267	46	—	निधना	निधनौ
268	48	5	Lagna	Lagna of the Janma Rasi,
,,	,,	,,	happen	happen in a foreign place.
,,	,,	5-8	Death...Lagna	delete
276	29	3	composed Rains	occupying planets
,,	30	3	of the planet posited	delete
277	31	2	figures	number
,,	,,	3	figures denoting	rays of
,,Chap. heading			अष्टा	अष्टा
,,	1	5	means.	height or longevity.
,,	1	2	will be	will be peaceful,
,,	,,	2-3	clever in coition	mad after women
278	5	3	suffer calamities	inadvertant
278	6	—	रौद्रर्क्ष	रौद्रर्क्षैं
,,	,,	4	Children	many children
,,	7		सुस्वी	सुखी
279	,,		पुनर्वसू	पुनवैसु
,,	8		वन्धू	बन्धू
,,	,,	2	extremely	extremely cruel,
,,	9	2	will be	will be cruel, unsteady,
280	11	2	will be	will be charitable,
,,	14	4	Add	and garlands,
281	15	2	mild in disposition	self-controlled
,,	17		क्षत्तृ	क्षुत्तृ
,,	18	3	issues	issue
282	20	4	savoury	sumptuous
,,	,,	5	will will	will
283	23	2	will be	will be wealthy,
,,	26	5	hoarding	might and
284	27	3	spirited	spirited,
,,	28	1	birth	stars
285	1		तौंटनो	तौंऽटनो
,,	,,	8	issues	issue
,,	,,	,,	temper-	tempera-
286	2	2	strong	round and strong
287	4	4	fire	bile
,,	5	6	learn,	delete
,,	,,	,,	emaciated	emaciated by hunger

Page	Sloka	Line	For	Read
287	6		सुधी धा	सुधीर्धा
288	8	—	मध्वाक्षो	मध्वक्षो (मध्याक्षों)
289	,,	4	poet,	poet. short-lived,
,,	9	—	पोत्रीसु	पौत्री सु
290	,,	4	women	women,
291	13	4	its	its nature and
294	11	1	intent in	intent on
,,	12	2	20th,	20th, 50th,
295	15	3	will be	will be tall and
,,	19	4	have...wife	not be attractive in the eyes of women, and be of windy-humour and will have a nickname given by his enemies.
296	21	3	weak	weak,
,,	,,	4	intent in spending	intent on spending and earning
,,	22	2	7th	delete
,,	,,	3	2nd,	32nd, 47th,
298	1		नेस्वा	नेखा
299	4	5	Rasi aforesaid malefic	star lord of the Dasa.
,,	6	3	ot	of
,,	,,		Another interpretation	When a malefic planet's Dasa is progressing, the native will be afflicted by disease at a time when the said planet is at the junction of two Rasis in his gochara If the end of the Dasa should coincide with the last portion of the 30th degree of the Rasi he passes through at the time, death will occur.
306	19	3	Zodiac is	Zodiac and the calculations are
,,	21	—	समुद्र	समुद्रं
,,	,,	—	योऽद्धा	यो द्धा

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